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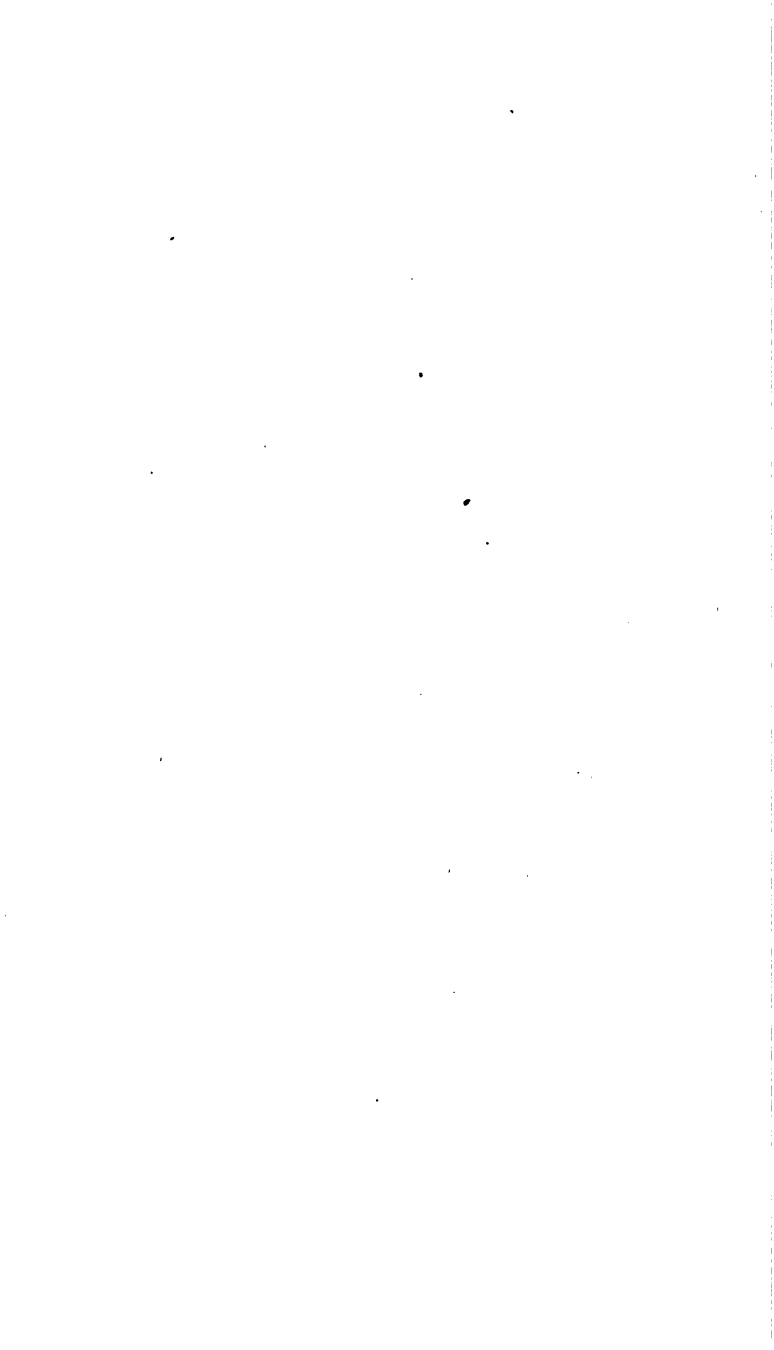
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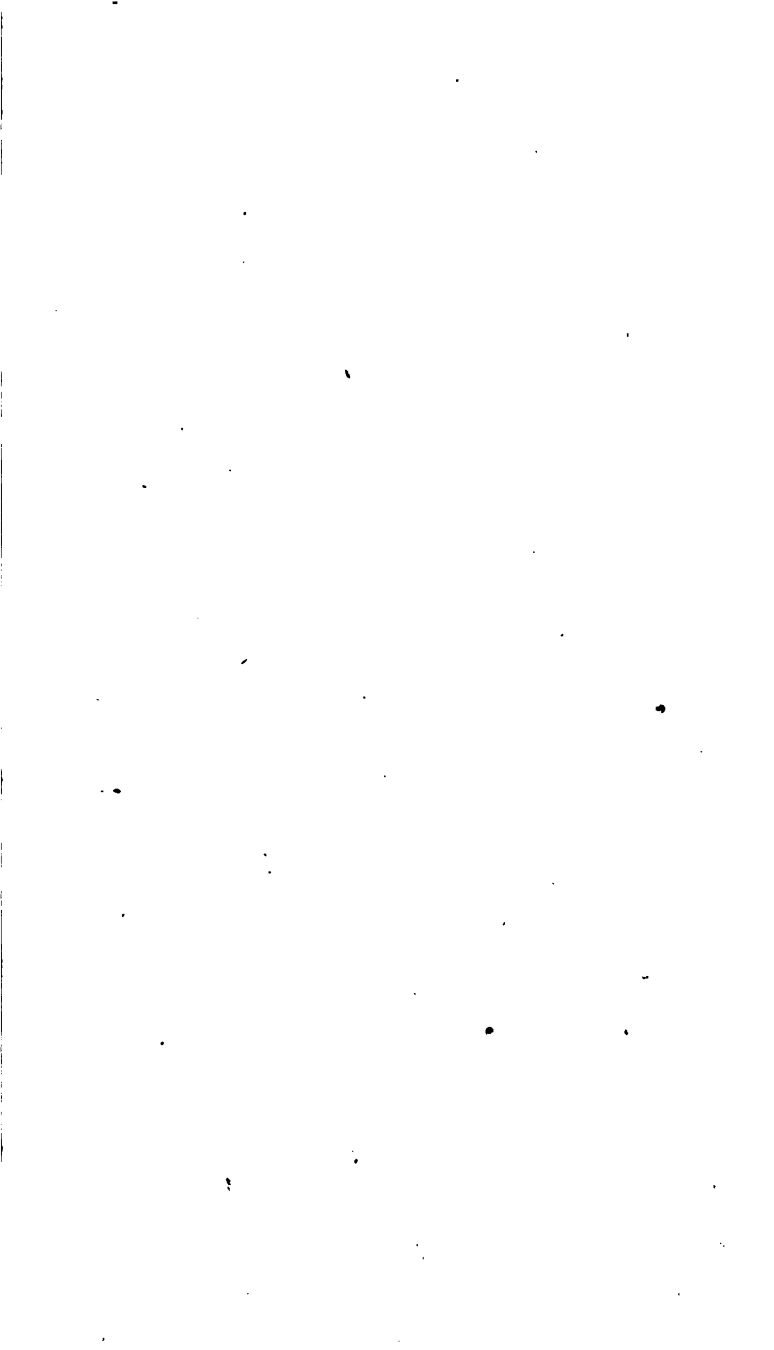


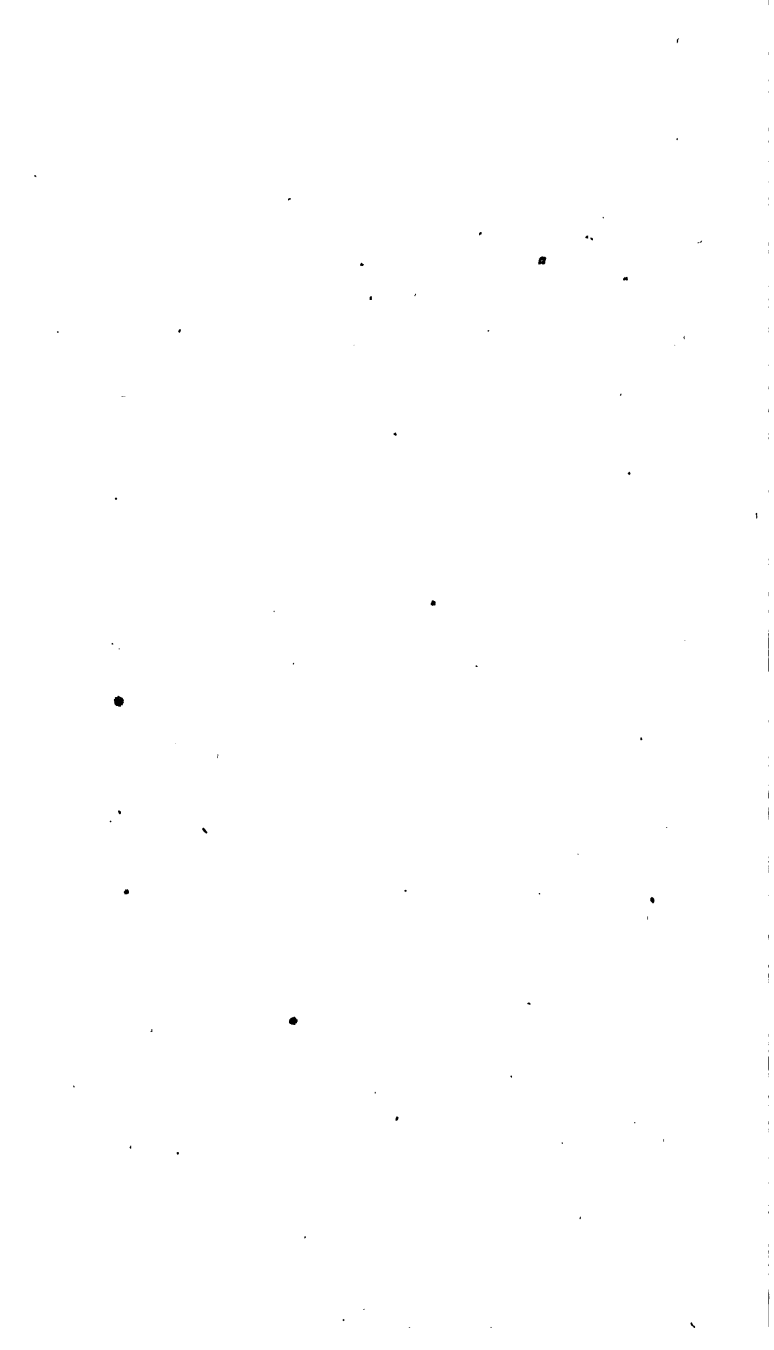
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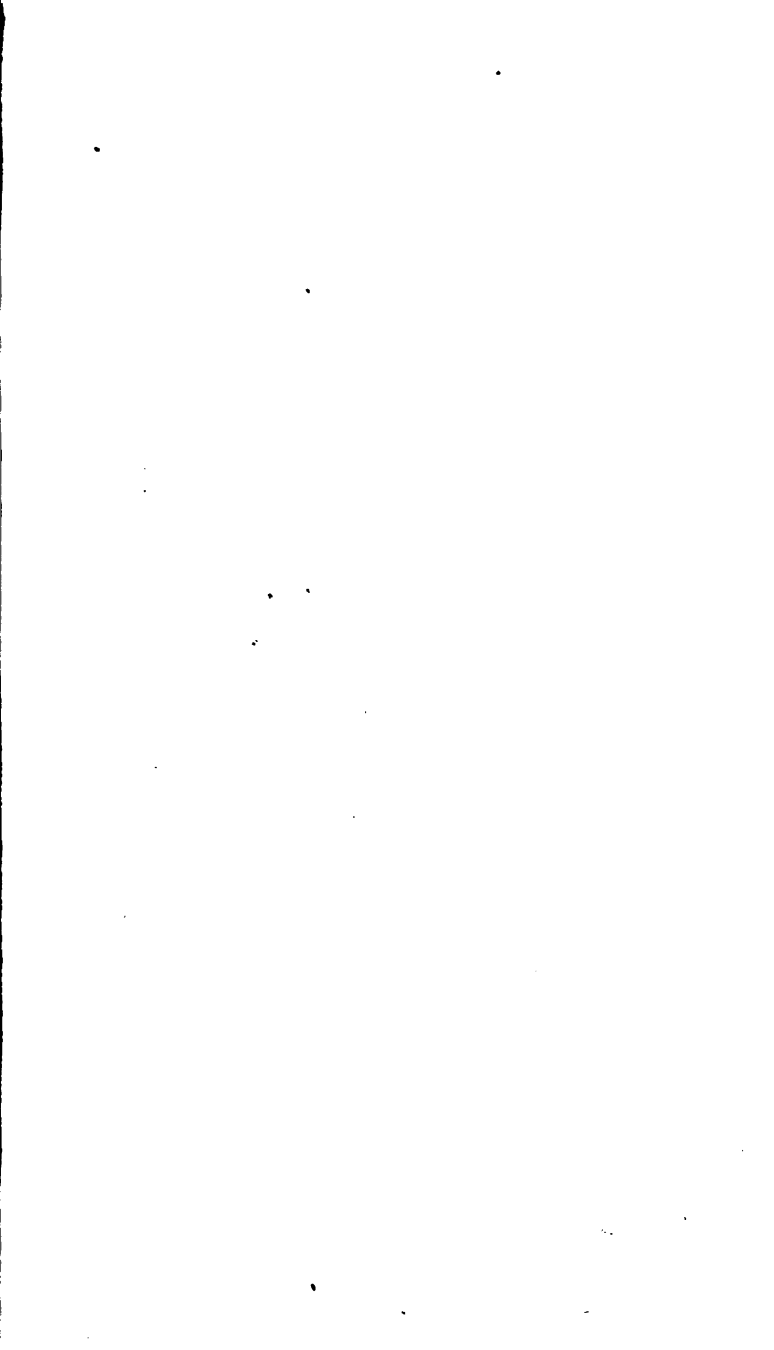


PLATE II.

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LAPLANDERS.



SAMOIDES.

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Page 26.



KAMTSCHATDALES.



A NORWEGIAN KILLING A BEAR.

6

A

VIEW OF THE WORLD,

AS EXHIBITED IN THE

MANNERS, COSTUMES, & CHARACTERISTICS

OF

ALL NATIONS.

With Seventy-two Engravings.

ORIGINALLY WRITTEN BY J. ASPIN, ESQ. AND NOW IMPROVED
AND ADAPTED TO THE USE OF AMERICAN SCHOOLS,

BY REV. J. L. BLAKE, D. D.

Author of American Universal Geography—The Family Encyclopedia of Useful Knowledge—General Biographical Dictionary—and various other works on Education and General Literature.

THIRD EDITION, REVISED.

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INTRODUCTION.

THE present mode of studying geography is undoubtedly much of an improvement upon that formerly in use. It is theoretically more philosophical, and is attended with far better results. But the descriptive part of the science being thus almost entirely excluded from the elementary treatises, upon the subject, prevailing in our schools, it is evident, that unless otherwise furnished with what is there wanting, the knowledge of scholars in cosmography will be materially deficient. Those who have the means and leisure for reading travels and the more perfect works of Bell, Malte Brun, and the larger Encyclopedias, will acquire all that familiarity with the political features of the globe which is needful; but, to few only is this distinguished privilege granted. These works are too expensive for common use; and, if generally possessed by our youth, not many would find leisure to peruse them.

The present View of the World is designed, therefore, to furnish the great mass of youth in our country with the descriptive portions of geography, exhibiting the manners, habits, costumes, and general characteristics of the

different nations of the earth. To elucidate the subject, and to render it more attractive to youth, drawings of the costumes of the people described are introduced, which will give a clearer idea of their peculiarities in that respect than can be conveyed by words only. In this sketch of the costumes, manners, and characteristics of all nations we shall be as much struck with the diversities of the color, figure, and stature of different nations, as by their peculiarities of dress and manners. These depend partly on climate, and partly on the food and mode of living. All the inhabitants of the torrid zone incline more or less to a black color. Under the equator, where the heat is excessive, they are quite black, as in Nigritia and Guinea, in the west; and in New Guinea, and the northern parts of New Holland, in the east. As we recede from this point, the blackness becomes less intense; so that in Barbary, Caffiraria, Arabia, and Hindoostan, the inhabitants are only brown, of various shades. In the temperate zones, as in most parts of Europe and the north of Asia, they are white. On the other hand, the rigorous cold of the frigid zones produces effects almost similar to those of scorching heat; by causing great aridity in the air, they both tend to dry the skin and give it a tawny hue, as exemplified in the color of the Greenlanders, Laplanders, and Samoïedes.—Some other distinctions of color are also to be remarked, proceeding from the same cause, under peculiar modifications; and hence we find some of the East Indians of a copper hue; the Americans, red; the Tartars and Persians, brown; the Javans, yellow; and the southern Europeans, brownish, or olive-colored. Some varieties are also produced by

the mode of living; and tribes constantly exposed to atmospheric vicissitudes, are of a darker color than such as live in towns, under the same latitude: this is exemplified in the Tartars and Chinese; the last of whom are fairer than the former, though they resemble them in features; but then they are more polished, and adopt every means to protect themselves from the weather; while the Tartars, having no fixed dwellings, are continually exposed to the sun and air. To the causes already mentioned, may be added want of cleanliness, which has a considerable influence in darkening the complexion. As the most temperate climate produces the handsomest people; it is from this that our ideas of the genuine color of mankind, and of the various degrees of beauty, ought to be derived.

It is not upon the complexion alone that the climate and habits of life exert their influence; they also affect the form and stature. Cold appears to contract all the productions of nature; and in the frigid zone we meet with the smallest of the human species, possessed of uncouth figures and ferocious countenances, as in Lapland, Greenland, and the Esquimaux country. Here the people live miserably, under the constant pressure of famine, and apprehensions of attack from wild beasts, or their no less savage neighbors. They are ugly and ill made; diminutive in size, and, though meagre, of a squat form. They are generally about four feet in height; and their tallest men rarely exceed four feet and a half. Their faces are broad and large, with flat noses: eyes of a yellowish brown color, inclining to black, the eyelids extend-

ing towards the temples; very prominent cheek bones, large mouths; thick lips; the lower part of the face narrow; a squeaking voice; large head, with black lank hair; and skin of a swarthy hue. Such people are to be found, under different denominations, all along the northern verge of Europe, Asia, and America, in Greenland, and in the islands of Nova Zembla

VIEW OF THE WORLD.

THE DANES. — (Plate I. No. 1.)

THESE people, inhabit Denmark, a country situated in the northwest of Europe; including a portion of the continent, with several adjacent islands.

The government is despotic; but wisdom and moderation have long characterized the measures of the court; and the Danes boast justly of the superiority of their laws. The established religion is Lutheranism; but full toleration is allowed to persons of other persuasions. Education is an object of primary importance with the government; and parochial schools are established, in which the children of the poor are taught the rudiments of their native language at the public expense. Science and literature have long been cherished in Denmark, which has produced some celebrated philosophers, mathematicians, astronomers, painters, physicians, and philologers. Niebuhr, the celebrated traveller, was also a native of this country.

The ancient Danes rendered themselves remarkable for their ferocity and piracies: restless and enterprising in the extreme, they laid many of the southern countries of Europe under contribution, for many centuries. The history of Great Britain bears ample testimony to their warlike dispositions and daring exploits. Their national character has, however, in this respect, greatly changed:

Who are the Danes?—What is said of the government and laws?—Of their religion?—Of their schools?—Of science and literature in Denmark?—For what were the ancient Danes remarkable?

they are still a brave and humane people; but, with their former ferocious habits, they have lost much of their ancient simplicity of life. They are not now very enterprising, yet they make excellent soldiers and sailors; and fill the various situations of life with respectability.

The Danes are generally tall and robust, with regular features, florid complexions, and hair inclining to yellow, or red. The females, however, are seldom distinguished for symmetry of shape, or for taste or elegance in dress. The superior classes are fond of magnificence and show, and value themselves much upon those titles and privileges which they purchase of the crown. The French fashions are generally adopted by both sexes in summer; but in winter they have recourse to furs and woollen garments. They even endeavor to imitate the French in their gallantry, though naturally they are the very contrast of that nation. The common people are neat, priding themselves in different changes of linen; and even the peasants exhibit a neatness in their dress, which seems to surpass their condition.

Yet the Danes are not of the most cleanly order in their persons and houses; which may be owing to their use of stoves, as much as to their poverty. The cold of winter impels them to exclude the fresh air as much as possible from their apartments; and many of them, during their hot summers, will not lay aside their great-coats or other heavy garments.

The Danes are divided into five classes: first, the nobility, who hold privileged estates under the king; secondly, the titular nobility, which embraces the two orders of knighthood, all counts and barons possessed of privileged estates, and all the higher officers of state,

What is said of their national character?—And of their persons?—
 What is said of their regard to fashion?—For what are the common people distinguished?—What is said of them in relation to neatness?
 —What the five classes into which the Danes are divided?

PLATE I

Page 11.

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THE DANES.



ICELANDERS.

Page 21.

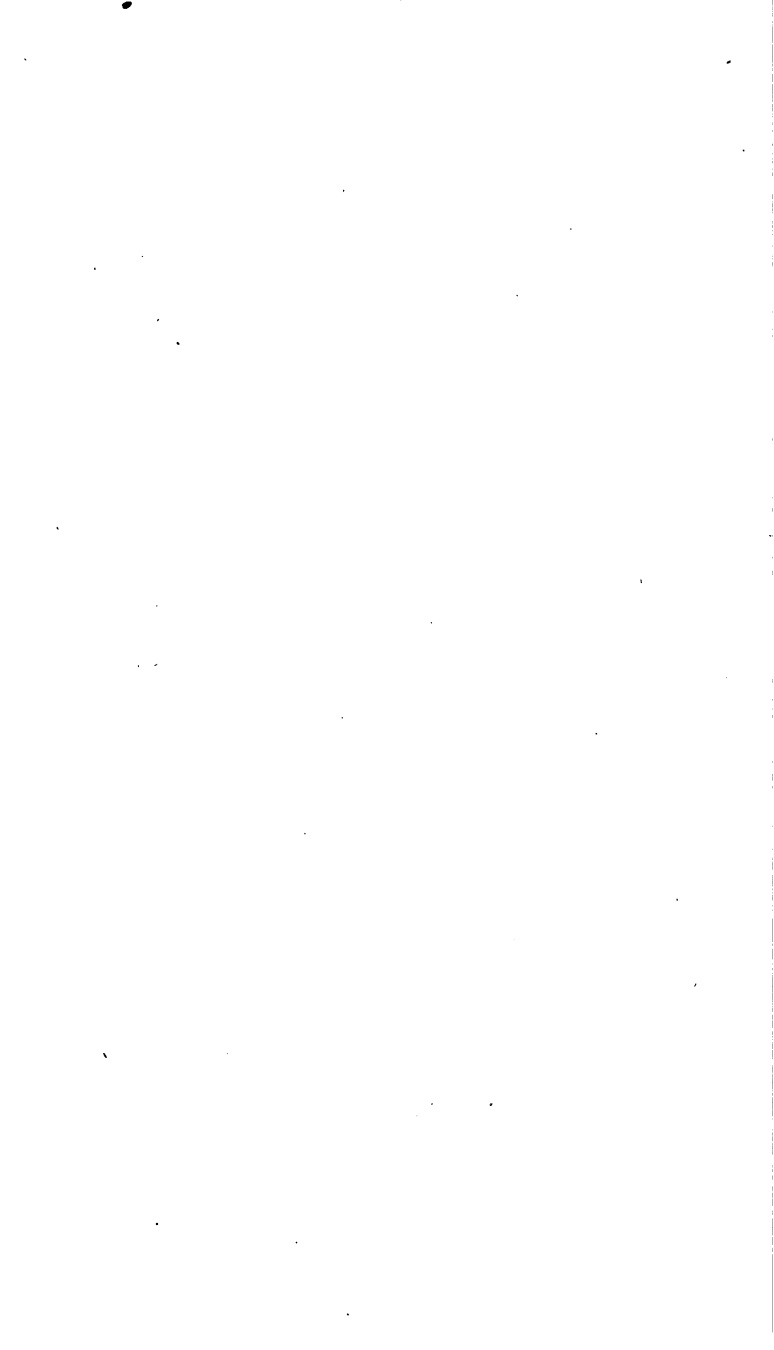
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THE SWEDES.



THE FINNS.



civil, military, and ecclesiastical, who hold their nobility by virtue of their offices : the latter are frequently purchased, for the sole purpose of acquiring rank, without the holder discharging the duties they nominally involve, or acquiring emolument from them. Thirdly, the inferior clergy, lawyers, and students. Fourthly, merchants and citizens. Fifthly, farmers and seamen.

The houses of the Danes are generally of timber; and it is only in cities that any considerable proportion of brick houses is to be met with. Each house has a kind of piazza before it, where the family often sit in summer, and the landlord smokes his pipe.

The tables of the rich abound in every luxury common to Europeans; and even those of the middle classes frequently exhibit a variety of foreign delicacies. But the food of the lower orders consists of oat cakes, rye bread, fish, cheese, and other ordinary products of the country. Excess in the use of wines and other strong liquors, is a bad characteristic of these people: and 'a drunken Dane' has become proverbial.

The vehicle used for travelling in Denmark is something between an American coach and a cart, drawn by four little horses, at the rate of about five miles in an hour.

The diversions of the Danes are very few. They are fond of dancing to the music of the violin; and bands of itinerant Germans supply them with all kinds of harmony. Besides dancing, their whole amusement consists in running at the goose on Shrove-Tuesday; and in being drawn over the ice in sledges during the winter.

Of their houses what is said?—How do they live?—What is said of their vehicles for travelling?—What are their amusements?

ICELAND. — (Plate I. No. 2.)

Look at your map, and you will perceive Iceland under the arctic circle, far distant from the abode of men; yet it has a population of its own, remarkable for their attachment to their country, though in itself desolate and inhospitable, as well as for their unsuspecting frankness of character, liveliness of temper, strong sense of propriety and independence, acuteness of mind, extensive knowledge, hospitality in the midst of the severest poverty, and pious contentment under multiplied privations. Such are the Icelanders.—And what could induce them to settle in such a place?—I will tell you: *the love of liberty*. They are descendants of Norwegian emigrants, who, about a thousand years ago, fled from the oppression of their rulers, and sought an asylum amid the snows and storms of this barren land. About two hundred and fifty years afterwards, in consequence of domestic dissensions, they put themselves under the protection of the crown of Norway, and subsequently became with that country subject to the king of Denmark.

In personal appearance, the Icelanders are rather above the middle size, with a frank open countenance, florid complexion, and yellow or flaxen hair. The women are shorter in proportion than the men, more inclined to corpulency, and generally live to a greater age. In the early part of life, both sexes are weakly, perhaps for want of proper food and exercise; but when arrived at mature age, they are capable of enduring great hardships. From their want of personal cleanliness; both men and women make a disagreeable appearance; and from this circum-

Where is Iceland?—What general account is given of the population?—What induced them to settle in such a place?—What account is given of their origin and national changes?—What is the personal appearance of the Icelanders?

stance, added to their being frequently obliged to remain long in their wet woollen clothes, they are subject to cutaneous diseases and pulmonary complaints.

The dress of the men much resembles that of the Norwegian and Swedish peasants; consisting of a shirt of *wadmel*, (a coarse kind of woollen cloth,) with a blue waistcoat, jacket, and trowsers, of the same kind of stuff. The edges of all are bordered with a red stripe. On their feet they have worsted stockings and Icelandic shoes. When they travel, they put on a long cloak, called *hempa*, and a very broad-brimmed hat; at home, their heads are covered with caps, very similar to those worn by the women. In the south, dark blue or black clothes are worn; but in the north, the color is white. The men, in general, do not wear beards; but a few families in the north pride themselves so much upon this appendage to the chin, that, about half a century ago, an *Icelander* gave his brother four rixdollars (a large sum in this country) for the exclusive privilege of wearing a beard; which right, in their family, had been the sole prerogative of their deceased father.

The dress of the women is singular. The under garment is of *wadmel*, and fastened round the neck by a button, or sometimes by a silver clasp: over this they wear a bodice, and two or three blue petticoats, called *fat*; and in front an apron, bordered with black velvet, and ornamented with silver clasps, or, sometimes, with lace and embroidery. The petticoats are fastened, immediately beneath the bodice, by a broad girdle of black velvet, richly embroidered, and studded with various ornaments. The bodice is also ornamented, and fastened in front with a number of large silver clasps, generally gilt, and rendered more conspicuous by being fixed upon a broad

To what diseases are they subject?—What is said of the dress of the men?—And of their wearing beards?—How is the dress of the Icelandic women described?

border of black velvet, which is itself frequently bound round with red. Over the bodice is a jacket, called *treja*, fitting close to the shape, and made of black *wadmel*, or, sometimes, of black velvet. It has long narrow sleeves, reaching down to the wrists. The openings on each side of the sleeve are ornamented with chased gilt buttons, frequently with a plate upon each, containing the initials of the husband and wife: the latter is a present of the bridegroom to his bride just before marriage. At the top of the jacket is a small black collar, of velvet or silk, sometimes trimmed with gold cord. Over the whole is thrown the *hempa*, or cloak, of black cloth, the edges of which are bordered with a kind of black velvet, manufactured by the Icelandic women; and it is fastened in front with a number of silver clasps. The stockings are of dark blue or red worsted; and the shoes, which are of seal or sheep skin, are made tight to the foot, and fastened about the ankle and instep with leather thongs. Females of the higher class wear elegant silver chains about their necks, on which they suspend medals, or large pieces of silver, bearing figures or inscriptions of a religious nature. On their fingers, the women generally have many rings, of gold, silver, or brass, according to their ability to purchase them. But the most singular part of the female costume is the headdress, called a *faldur*, which is made of white linen, stiffened with an immense number of pins, and from fifteen to twenty inches in height. In summer, which in this island is very short, the common working-dress of the females consists only of the under garment, with petticoats of white *wadmel*, and a blue cap, the top of which hangs down on one side, and is terminated with a tassel. This cap, with blue petticoats and a blue jacket, constitute the domestic dress of the first females of the island.

What ornaments do those of the higher classes wear?—How is their headdress described?

The Icelanders adhere most rigidly to whatever has once been adopted as a national custom; and as their language, dress, and mode of life, have been invariably the same for the last nine centuries, they exhibit a faithful picture of their Scandinavian progenitors. Accustomed from infancy to listen to tales of the noble and heroic deeds of his ancestors, and to regard his country as 'the best land on which the sun shines,' the Icelanders possess a certain dignity and boldness of carriage, with a strong sense of propriety, and a love of independence, rarely to be met with in other nations.

Iceland has no schools; but the children are taught to read their native language by their mothers; after which they acquire writing and arithmetic from their fathers. Every clergyman is also bound to visit each family in his parish twice or thrice in the year, for the purpose of catechising the younger branches, and ascertaining their progress in the knowledge of the fundamentals of Christianity. A love of knowledge is also frequently excited by the example of parents and superiors in mental attainments, which induces the individual to rear a more extensive superstructure upon the foundation thus laid. Hence, it is scarcely possible to enter a hut, where may not be found some individual capable of sustaining a conversation on topics, which would be reckoned altogether above the understanding of people of the same rank in other countries. This general diffusion of knowledge is greatly promoted by the manner in which the Icelanders pass their long winter evenings. Between three and four o'clock, the lamp is hung up in the principal apartment, which answers for both sitting-room and bedroom, and the members of the family take their stations, with their

What is said of the Icelanders in regard to national customs?—How is elementary education furnished?—What is said of the clergy in reference to education?—What is said of the intelligence of the Icelanders?—How is this general diffusion of knowledge produced?

work in their hands, on their respective beds, which face each other. The master and mistress, with the children, or other relations, occupy the beds at the inner end of the room, and the rest are filled by the servants. As soon as the work is begun, one of the family takes a seat near the lamp, and commences the evening reading, which generally consists of some old *saga*, or such other histories as can be procured in the island. The lecture is often interrupted, either by the head, or some other intelligent member of the family, who makes remarks on various parts of the story, and proposes questions, with a view to exercise the ingenuity of the children and servants. By such means, the Icelanders acquire an early habit of thinking. And as they are badly supplied with printed books, they are under the necessity of copying such as they can obtain the loan of; and thus, most of them write a hand equal in beauty to that of the ablest writing-masters in Europe. In some houses, the *sagas* are repeated by such as have got them by rote; and it is not uncommon for itinerant historians to gain a livelihood during the winter, by sojourning at different farms till they have exhausted their stock of literary knowledge. Poetry has always flourished in Iceland, and there are still several *scalds*, or poets, who cultivate it with success. The natives are very acute observers of the grammatical construction of their language; and the least mistake made by a foreigner is immediately detected by the lowest peasant.

The houses of the Icelanders vary in different parts of the country: on the north side of the island, they make a tolerable appearance; but in other parts, the people live mostly in rude huts composed of turf, or in caverns hewn in the rock.

What is said of their printed books?—What is said of poetry in Iceland?—How are their houses described?

Their food is of the most simple kind: their breakfast consists generally of a dish of sour coagulated milk, called *skyr*. With this they use fresh milk and cream, and sometimes give it a peculiar flavor, by mixing with it the juice of some of their native berries. Dried fish and rancid butter form the usual dinner; and for supper, they have either *skyr*, bread and cheese, or porridge, made of the Icelandic moss, which to a foreigner is the most healthy and palatable of all their ordinary articles of diet. On Sundays, holydays, and other particular occasions, a little boiled mutton, rye porridge and milk, supersede some or all of the preceding articles. On the first day of summer, at harvest-home, and at Christmas, feasts are generally given to the servants, consisting of fresh mutton, milk porridge, and bread; which last is an article rarely tasted by many of the inhabitants. Their common drink is a kind of whey mixed with water. This simple fare they cheerfully impart to the traveller who approaches their solitary huts, which are frequently separated from each other by extensive tracts of rugged and barren country, where no tree is seen, grain is not cultivated, and few of the esculent vegetables, which increase the stock of food in other countries, are to be found. Potatoes have indeed been introduced; but they are very small, rarely exceeding the size of a walnut, and yield a scanty produce. Grass and a few hardy shrubs are almost the only natural productions of the Icelandic soil. The grass near the farm-houses is converted into hay for winter provender; but the whole stock is so small, that it is frequently exhausted before the return of summer, and the cattle are reduced to the miserable necessity of subsisting for a time on dried fish.

What is their usual food?—What is said of their food on particular occasions?—What is their drink?—What is their character for hospitality?—What are the vegetable productions of the island?

The salutations of the Icelanders strongly mark their simplicity of character. On meeting a person, they hail him with 'Peace!' or 'I wish thee happiness, or prosperity!' To which the reply is, 'The Lord bless thee!' On meeting the head of a family, it is customary to wish prosperity to him and all in his house; and the valedictory expression on quitting a house is, 'May you remain in peace with God!' which is returned with, 'The peace of God be with you!' Both at meeting and parting, an affectionate kiss on the lips, without distinction of rank, age, or sex, is the only method of salutation known in Iceland, except in the immediate vicinity of the Danish factories, where the common Icelander salutes a foreigner, by placing his right hand on his mouth, or left breast, and making a low bow. At the commencement of a visit to an Icelandic house, the salutation takes place according to age and rank, beginning with the highest, and descending to the very servants; but in taking leave this order is reversed, the servants being first saluted, next the children, and lastly the mistress and master of the family.

The Iceland beds are of eider-down, which is plentifully supplied by the numerous flocks of the eider duck, with which the island abounds. The old birds strip the down from their necks to line their nests, and from thence it is taken by the natives, as well for their own use as for exportation. They sleep upon one of these beds, and draw another over them for the sake of warmth.

Lutheranism is the religion of the Icelanders; and the island is divided into two bishoprics, Skaalholt and Hóolum. All the ministers are natives.

Justice is generally administered according to the Danish laws, but sometimes according to the old Icelandic

What are the salutations of the Icelanders?—What is the order of their salutations?—What is said of their beds?—What is their religion?—How is justice administered?

ordinances. Men convicted of capital crimes, are put to death by hanging or beheading; but if a woman is condemned to die, she is sewed up in a sack and thrown into the sea. Instances of either kind of punishment are, however, extremely rare; for theft is seldom so much as heard of in the island.

SWEDEN. — (Plate I. No. 3.)

SWEDEN and Norway, which constitute the great Scandinavian peninsula, have been sometimes politically united to Denmark; but they are now independent kingdoms, under their own sovereign. The government of Sweden is a limited monarchy; and its laws are characterized as benevolent and merciful. Indeed, the mild and peaceable character of the Swedes renders terrific executions unnecessary. Theft, murder, and other atrocious crimes, are rarely heard of among them; and even in war they are not sanguinary. Naturally serious and grave, they cultivate social intercourse; and frequently conceal, under an apparently simple exterior, a profound judgment, an acute genius, and an active intrepid spirit.

The established religion of Sweden is Lutheranism, under the episcopalian form; and, with the exception of what is conceded to foreign ministers, toleration can scarcely be said to exist.

Education is well attended to in Sweden: almost every large town has a school, supported at the public expense; and there are few Swedes who cannot read and write; The universities have produced some celebrated charac-

What is said of the capital punishments of the Icelanders?

What is the government of Sweden?—What is said respecting crimes in Sweden?—What is the religion of the country?—What is said of education in this country?

ters in literature and science, among whom are Linnæus, Wallerius, Hasselquist, Bergman, &c.

The appearance of the Swedish peasantry is very striking to a person who is accustomed to great diversity in the features of the people with whom he associates. The Swedes have all light flaxen hair, and a ruddy countenance, with what Dr. Thomson calls 'a certain degree of flabbiness' in their complexions. No indication is given of the more violent passions; but the face of every one expresses docility and good humor. They are described as a most amiable and innocent race, all clean and well-dressed in coarse blue cloth, of Swedish manufacture. They make their own houses, furniture, clothes, and other necessities.

The superior classes are represented as brave, proud, ostentatious, luxurious, and hospitable.—Their vivacity so far exceeds that of many of their neighbors, that they have been styled 'the French of the North.' Mr. Coxe describes the females of the middle provinces as singularly handsome; and the men, he says, are more lively and active than their southern countrymen, and more comely in figure. The trading part of the nation plod on in a beaten track, without ingenuity to discover, or spirit to pursue, new branches of commerce.

In Sweden, it can hardly be said, that there is any change of costume; blue and black are the most common colors; and if in some instances a variation of color distinguishes the inhabitants of one province from those of another, still the dress is in other respects the same. A broad-brimmed hat, with a very low crown, and a black riband tied round it, distinguishes the holyday dress of the men; but on days of labor, a cap is the

What is said of the Swedish peasantry?—And of the superior classes?—What does Mr. Coxe say of them?—What is said of Swedish costume?

covering for the head. The national dress, as established by the king in 1777, for the purpose of suppressing luxury, consists of a close coat, very wide breeches, strings in the shoes, a girdle, and a cloak. By the same ordinance, the women were to wear a black robe, with puffed gauze sleeves, a colored sash and ribands. There is also a particular uniform for gala days, when the men appear in blue satin, lined with white, and ornamented with lace; the women in a white satin robe, with colored sashes and ribands. Veils are much used by females of all classes; and even the peasants, while at work in the fields, cover their heads with black crape.

It must not, however, be supposed, that the whole of Sweden is inhabited by the same sort of people. The population is intermixed in the plains; and the mountains afford a refuge to individuals, who having sought in their recesses an asylum of liberty, retain their primitive manners and costume. Among these are the Dalecarlians, a hardy and bold race, differing materially from the rest of the Swedes.—They are met with in considerable numbers in Stockholm, where they perform the office of porters and laborers, as the Highlanders do in Edinburgh, and the Irish in London. They retain always the peculiar dress of their country, which is said to have undergone no change since the time of Gustavus Vasa. The men wear long whitish-gray coarse coats, with buttons of horn or leather, and in shape somewhat similar to the English jockey-coat, but more clumsily made. A thong of leather constitutes the girdle, and their broad-brimmed hats are very similar to those of our Quakers.

Not more than a tenth part of the population of Sweden is collected in towns. Stockholm, the capital, a handsome city, is built upon piles between seven small

What account is given of the national dress?—And of the uniform for gala days?—What account is given of the Dalecarlians?—What portion of the inhabitants is collected in towns?

rocky islands and two peninsulas. Most of the houses in the city are of stone, those in the suburbs of wood, painted red. In most other parts, the houses are also of timber, which are said to be warmer than those of brick or stone. The seams of the windows are covered with pitch, or cement, to exclude the cold air and moisture; and sometimes double windows are employed with the same view. Interiorly, the houses are warmed by stoves, which have twisted tubes, to make the heat circulate; and they have a contrivance to rarify or condense the air at pleasure. The cottages in the country parts are only one story high, and are constructed of planks, let into each other in a layer of moss; the outside is painted red; and the roof formed of the bark of the birch, covered with turf, which generally presents a bed of grass high enough for the scythe of the mower. The floors are strewn with young slips of fir, which give them the appearance of litter, and yield an unpleasant odor. Wood is plentiful in Sweden, and the usual method of clearing the ground is, by burning the trees, and leaving the stumps remaining. The inhabitants of the southern provinces endeavor to provide places of shelter from the heats of summer; and those of the north exercise their ingenuity to preserve themselves from the cold of winter.

The price of provisions in Sweden is low. The tables of the opulent are always furnished with plenty of meat; and, at their entertainments, are covered with a profusion of dishes, put on without taste in the arrangement, and suffered to cool during a ceremonious meal of at least two hours. The dinner is preceded by a kind of collation, consisting of bread, butter, cheese, salted provisions,

How is Stockholm, the capital described?—How are the cottages of the country described?—What comparison is made between the inhabitants of the southern and northern provinces?—How is the living of the opulent described?

and strong liquors. The use of the latter probably arises from the extreme coldness of the atmosphere, and they are taken equally by both sexes. The consumption of wine is also very great; though the Swedes rarely drink to excess. The lower classes live principally upon hard bread, salted or dried fish, and water-gruel. Beer is their ordinary beverage, and can be procured at a very low rate. They live in great poverty, and rudely practise several mechanical arts, such as making shoes, clothes, tools, and instruments of husbandry.

A wedding in Sweden, says Dr. Clarke, is always a pleasing and singular sight for strangers. Both the bride and bridegroom are dressed in *black*. The bride is decorated, from her head to her waist, with a profusion of artificial flowers, made, either by the minister's wife, or by some ingenious friend, of colored paper. On her head, she wears a silver crown, richly gilt, and kept on by a double chain, which, hanging down on either side of her head, she holds by one hand. After the marriage ceremony has been performed, feasting begins, and is continued during an entire week. In this interval, the most intimate friends of the new-married couple bring large sheets of ornamented paper, covered with verses and various devices, and containing also the names of the parties, and the date of their marriage. These generally remain for many years in the houses where the wedding festival has been held; the owners setting the highest value upon them.

The first of May and Midsummer-day are consecrated to mirth and festivity, during which the Swedes display all their gaiety by dances and songs; the greater part of which are national, and partake of the gloom of the

And how is that of the lower classes described?—How does Dr. Clarke describe a wedding in Sweden?—How do the Swedes display their gaiety?

climate. On May-day, large fires are lighted in the fields, as emblematical of the natural warmth which is about to succeed the severity of a long winter; and around these the people assemble, to enjoy good cheer and amuse themselves with sports. On the eve of Midsummer-day, a season still more calculated to inspire hilarity and joy, the houses are ornamented with boughs, and the young men and women dance round a pole till the morning. They then take a few hours' repose; after which they repair to the church to implore the divine protection, and then give themselves up to fresh amusements.

NORWAY. — (Plate II. No. 8.)

THIS country was for many centuries subject to the sovereign of Denmark; but since the year 1814, it has been united to the Swedish crown. Observe, I say to the *crown*, not the *government* of Sweden, for it has a constitution peculiar to itself. The religion is Lutheran.

The Norwegians are a frank, robust, and brave people; hospitable and ingenious, yet so very illiterate, that in all Norway there is not a single book-seller's shop. They are also quick in resentment, rash, and even ferocious, when their anger is excited. Their great attachment to their country makes them content with its hard fare and austere climate; and their pride of ancestry renders even the peasants tenacious of inhabiting the same dwelling which their forefathers had occupied.

In general, the Norwegians are above the middle stature, well-shaped, with fair complexions, blooming

What is said of May-day in Sweden?—And of Midsummer day?

What is the political condition of Norway?—What is the character of the Norwegians?—What is said of their persons?

countenances, and light hair. The men have an engaging appearance; and the women, who are also tall, remarkably fair, and obliging, are frequently handsome, notwithstanding their exposure to an ungenial and boisterous climate. The mountaineers acquire surprising strength and dexterity, by temperance, endurance of cold, laborious exercise, climbing rocks, skating on the snow, and defending themselves against wild beasts of the forest. Those in the maritime parts pursue fishing and navigation, whence they become very expert mariners. The peasants have much spirit in their manner, yet are not insolent; never fawning, yet always paying due respect to their superiors.—Their principal mode of salutation is, by offering the hand; and when any thing is paid or given to them, instead of returning thanks by words, or bowing, they shake the hands of the donor with great cordiality. Whenever they enter the house of another, they have an ancient custom of laying hold of a long pole, which is kept in every dwelling for the purpose of fixing or removing the valve in the roof, by which the smoke escapes. They can give no account of the origin of this practice; but it may probably be traced to the superstition of heathen times, when a guest, as soon as he entered a house, put himself under the protection of the family gods, who were supposed to dwell about the chimney or fire-place: and the touching of this pole may be considered as a silent invocation to them.

The hospitality of the Norwegians is not rendered oppressive, as is often the case in Sweden; and, among the higher orders, especially, it is most frankly and liberally bestowed. Indeed, the Norwegians are altogether a more lively people than the Swedes, and, by a fatal

What are their salutations?—What is said of the hospitality of the Norwegians?

consequence, less virtuous; though they nevertheless possess many amiable and valuable qualifications.

The usual dress of the Norwegians consists of a wide loose jacket, made of coarse cloth, with a waistcoat and breeches of the same. Their heads are covered with flapped hats, or caps, ornamented with ribands. They wear shoes destitute of outer soles; and, in the winter, leather buskins. They have likewise snow-shoes and long skates, with which they travel at a great pace, either on land or on ice. A corps of soldiers, thus accoutred, can outmarch the swiftest horses. Though their dress is, in many respects, accommodated to the severity of the climate under which they live; yet, by custom, instead of guarding against it, they seem to out-brave the inclemency of the weather. The Norwegian peasant wears a neckcloth only on extraordinary occasions; at other times, his neck and breast are uncovered, and the snow beats into his bosom. His body is girt with a broad leathern belt, adorned with brass plates, from which depends a brass chain that sustains a large knife, a gimlet, and other tackle. The women wear close-laced jackets; and their leathern girdles are decorated with silver ornaments. They likewise wear silver chains about their necks, with gilt medals fixed at the ends; and their caps and neckerchiefs are almost covered with small plates of silver, brass, or tin, large rings, and buttons. A maiden bride appears with her hair plaited, and hung full of such jingling trinkets, as are also her clothes. In general, the dress of the Norwegians is of a stone color, with white metal buttons and red buttonholes; but in this and other respects, the inhabi-

Of what does their dress consist?—What is said of their travelling?—What is said of their being accustomed to hardships?—What ornaments do the women use?—Of what color is the dress of the Norwegians?

tants of the several valleys of this mountainous country vary so much from each other, that a stranger, seeing them assembled at the great fair of Christiana, might believe himself in the midst of a diversity of nations.

The churches and public edifices are built of stone; as are most of the houses in Christiana, the capital of Norway. In the other parts, the better sort of people live in log-houses, made of the trunks of the fir or pine tree laid upon each other, and joined at the angles by mortises, the interstices being carefully filled up with moss. These are accounted more dry, warm, and healthy, than stone or brick buildings. The roof consists of planks, surmounted with a layer of birch bark, which is deemed incorruptible; and this again is covered with turf, which yields a good crop of grass for goats and sheep, and is often mowed for hay by the farmer. Some of these houses are furnished with chimneys and windows; but in general a square aperture in the roof answers the purpose of both.

The peasants live in earthen huts, covered over with grass, which gives them the appearance of hillocks. Interiorly, however, they have more the appearance of houses, and they form a better defence against the weather than the wooden buildings.

The Norwegians residing for the most part at a distance from places where they can be supplied with necessaries, are all artisans; build their own houses, make their own clothes, furniture, tools, &c.: hence they are alternately hatters, weavers, tailors, tanners, shoemakers, carpenters, smiths, and joiners; they are even expert as ship-builders, and some make excellent violins. But their general turn is for carving in wood,

Of what are the buildings constructed?—How are the roofs formed?—In what do the peasants live?—To what arts do the Norwegians accustom themselves?

which they execute in a surprising manner, with a common knife of their own forging.

The nobility and merchants of Norway fare sumptuously; but the peasants live with the utmost frugality and temperance, except at festivals. Their common bread is oatmeal cakes, about the size and thickness of pancakes; and this is made only twice a year. In times of scarcity, to which such a country is much exposed, they boil, dry, and grind the bark of the fir-tree into a kind of flour, which they mix with their oatmeal; and sometimes the bark of the elm is used in a similar manner. In places where a fishery is carried on, the roes of cod are kneaded with the oatmeal; or, mixed with barley meal, they are made into a kind of hasty-pudding and soup, which is enriched with a pickled herring, or a salted mackerel. The flesh of the shark is considered a dainty; as are also thin slices of meat sprinkled with salt, and dried in the wind. Fresh fish are had in abundance on the sea-coast; but, for want of means of quick conveyance, they are unknown in the interior. Here, however, grouse, partridges, hares, red deer, and rein deer, are hunted and eaten. Cows, sheep, and goats, are slain for winter stock; the flesh being preserved by pickling, smoking, or dry-salting. After making cheese, they convert the sour whey into a liquor, called *syre*, which, mixed with water, constitutes their ordinary drink: but they provide store of strong beer for the Christmas festivities, weddings, christenings, and other entertainments.

From temperance and exercise in a pure air, joined to a contented state of mind, the Norwegians enjoy good health, and often attain to a surprising degree of

How do they live?—What is done in times of scarcity?—What is said of their use of fish?—What is said of their health?

longevity; so that a man of a hundred years of age is rarely accounted past his labor.

From this favorable point of view, however, truth demands that we should turn to the darker shades of the picture; and here we find the otherwise temperate Norwegian drinking to intoxication at a feast or wedding; and in that state quarrelling, fighting, and giving way to the resentment of his pride, till murder ensues. Such is too frequently the termination of Norwegian festivities. For even the common people are not only passionate and vainglorious, but extremely punctilious with respect to their pedigrees; and when they think any slight has been put upon them, they will challenge each other to single combat with their knives. The combatants, on such occasions, hook themselves together by their belts, and then cut and hack each other, till one is killed, or both are mortally wounded.

It is much in the same manner that the Norwegian treats a bear: when he meets one in the forest, he stands still, and faces his enemy; but he takes care to have his knife ready in his right hand, and when the bear rises upon his hind legs to give him the mortal squeeze in his huge arms, he adroitly springs forward, and, plunging the weapon in the monster's heart, lays him dead at his feet.

The funeral ceremonies of the Norwegians contain vestiges of former paganism. They play on the violin at the head of the coffin, and also whilst the corpse is conveyed to the church, which is often done in a boat. In several districts, it is customary to put a number of questions to the deceased: as, why he died? whether his wife and neighbors were kind to him? At the same time

Of what irregularities are they guilty?—How are their combats with bears described?—What account is given of their funeral ceremonies?

the mourners implore forgiveness, if at any time they have injured or offended him

I give this in the form it is commonly related by travellers; but strongly suspect, that for want of due acquaintance with the idiom of the country, they have mistaken the ejaculatory apostrophe for an interrogation. A similar misconception has led to a general belief, that the Irish put questions of a like nature to the defunct; when, in reality, they are only bewailing their own bereavement. The oriental languages abound in expressions of like import; and Holy Writ itself is not destitute of them

LAPLAND. — (Plate II. No. 5.)

THE northern regions of the great peninsula, which we have been exploring, is inhabited by a diminutive race of people, called *Lapps* by the Swedes; but they call themselves *Same*, and they appear to have sprung from the same origin with the Samoëdes, whom we shall hereafter visit in the Russian dominions. The Lapps are nominally subject to Sweden; but their habits of life, and the poverty of their country, give them a natural exemption from the interference of a regular government. They are professed Christians, of the Lutheran persuasion; but in superstitious observances they are no better than their heathen ancestors.

The Lapps rarely exceed the height of four feet, and frequently fall below it. They have swarthy or copper-colored complexions, hair dark, straight, and lank, large heads, ears full and large, projecting from the head, narrow dark eyes, generally half closed on account of

By what names are the inhabitants of Lapland called?—What is said of their condition?—And of their religion?—What description is given of their persons?

the dazzling brightness of the snow with which they are surrounded, high cheek bones, wide mouths pinched close, and thick lips. They have a singular flexibility of the limbs, which easily fall into any posture, as with the eastern nations. They look at objects askance; and when they begin a conversation, their hands are employed in filling a short tobacco-pipe, whilst the head is turned over one shoulder towards the person they are talking with, instead of facing him. The feeble and effeminate voice of the Lapp accords with the softness of his language.—These people are of a pacific disposition, and will forsake their native homes rather than engage in war: they are more happy and contented with their lot than almost any other people. That fine feeling, which opens the heart to hospitality, is, however, little known to them; the climate seems to render it torpid, and it is only to be excited by brandy, which alone will ensure a stranger a place in the Lapland hut.

Dr. Clarke, speaking of the Lappish old women, says: 'It is impossible for human beings to wear an aspect more hideous; and hence it is that the credulous fear them, and suppose them gifted with the powers of *witchcraft*.'

The dress of the Lapps is distinguished by the most lively hues strongly contrasted. Both sexes wear a woollen shirt, the bosom of which is the general repository for their necessities, as food, tobacco, &c. This under garment is bound about the waist either with a leathern girdle, or yellow woollen sash. Over this they wear a sort of pantaloons, reaching down to their shoes, which are of untanned skin, pointed, and turned up before; and in winter a little hay is put into them. The waistcoat is made to fit the shape, but is open at the

What is said of their dispositions?—What does Dr. Clarke say of their women?—How is the dress of the Lapps distinguished?—How is their dress further described?

breast. Over this is worn a close coat, with narrow sleeves, and fastened round the middle with a leathern girdle, ornamented with plates of tin or brass. To this girdle the men attach their knives, purse, horn spoon, instruments for obtaining fire, and the smoking apparatus; to which the women add the pincushion, scissors, and a few brass rings, or other trinkets. The cap of the men is of black plush, of a conical form, and, if the wearer can afford it, ornamented with bands of colored lace, gold, silver, &c. The cap of the women is of blue silk, embroidered and covered with lace, beneath which the hair is entirely concealed. Their clothes are made of the skins of reindeer, bears, bulls, and sheep, with the hair on, which is worn inwards or outwards according to the season; and they are in general bordered with fur, or bindings of cloth of different colors.

The dress of the women differs little from that of the men; except that they wear neckerchiefs, short aprons of painted cloth, and rings on their fingers and in their ears, from the last of which the richer females suspend chains of silver, that pass twice or thrice about their necks. They are very fond of finery, and the use of embroidery manufactured from brass wire; and, when this cannot be obtained, they substitute list of different colors.

The Lapps, who do not exceed ten thousand in number, are divided into two classes, viz. those who live in huts, or *gammes*, on the seacoast, and subsist in a great measure by fishing; and those who live in the interior, and depend chiefly upon the reindeer for support. The latter dwell in tents, and wander from place to place, as the seasons or other circumstances may render necessary.

What is said of their caps?—How does the dress of the women differ from that of the men?—How numerous are the Lapps, and how are they classed?

The huts of the Lapps are of a most wretched description; not more than eight or ten feet in diameter, and from four to six feet in height; not unlike a baker's oven in shape. They are sometimes built with stones and sods, and roofed with beams and rafters, with small wood between them, over which are laid bushes and turf, with fine earth on the top; sometimes they are constructed only of branches, covered over with grass, or moss, and this so negligently, that the wind penetrates in every direction. A hole at the top serves both for window and chimney; and instead of a door, there are two low vaulted passages, through which it is necessary to crawl on the hands and knees, to gain admission to the interior. These passages are of different dimensions; through the smallest the men sally forth to their hunting, or other pursuits; but no woman attempts the use of this entry, lest she should meet a man at his departure, a circumstance that would be deemed a bad omen, and cause him to return and sit idle during the remainder of the day. Separate parts of the limited space of these huts are assigned to each branch of the family. The fire, in the centre, separates the two sides: the side opposite the door is deemed the most honorable, and reserved for the master and mistress. The children are next them; and the servants nearest the door.

The tents of the inland Lapps, composed of stakes set upright in the ground, and fastened together at the top in a conical form, are covered with coarse linen or woollen cloth, sometimes with sailcloth. The side most exposed to the wind is protected by a double covering. The seats within are composed of soft reindeer skins and white woollen covers. The quality of this skin and cover

How large are their huts, and of what are they made?—What is said of the passages into them?—How are the internal arrangements of them described?—How are the inland tents described?

also determines the rank of the place and of the person who is to occupy it.

In bounds so restricted, it is almost inconceivable how a numerous family can herd together for many months, as the Lapps are obliged to do. All the members of the family, indeed, are rarely assembled at one time: the herd of reindeer demands their presence and attention even during the most stormy nights; and men and boys, wives and daughters, take the post of watching alternately twice or thrice a day. Each goes out in turn with several dogs, which belong to that individual alone, whose commands only they will obey; and the guards which they relieve return with their hungry dogs. Hence it not unfrequently happens that ten or a dozen dogs run over the heads of persons sleeping in the *gamme*, in quest of comfortable spots for themselves to rest in; and when the Lapp returns, wearied, he always willingly shares his reindeer flesh and his soup with his dog, though he would hardly part with it for either father or mother.

The maritime Laplanders subsist on fish, fish-livers, and train oil; and of these they procure only a scanty supply; hence, they are continually aspiring to the rank of the mountaineers, or *Fieldt Lapps*. The latter, as long as they can keep up a stock of three or four hundred reindeer, are in tolerable prosperity; for they can afford to kill as many of them as are necessary for food and clothing, shoes and boots, and to sell besides a few skins, hides, and horns, to the merchants, in exchange for meal, brandy, or woollen stuffs. But when a family is brought so low as to possess only a hundred reindeer, they give

How can so many persons find shelter in one of these tents?—What account is given of their watching their reindeer?—On what do the maritime Laplanders subsist?—What is said of the mountaineers?

up their pastoral life, and get towards the sea or the lakes, to gain from the waters that subsistence which they can no longer find on the land.

'Every day,' says Dr. Clarke, 'I have seen reindeer flesh cooked in all these *gammes* for the whole family, in large iron kettles. Each person certainly received more than a pound for his share. When the flesh was cooked, it was immediately torn asunder by the master of the house with his fingers, and divided out among the family; and the eagerness with which each person received his allowance, and the rapidity with which they strove, as for a wager, to tear it with teeth and fingers, are almost incredible. In the meantime, the broth remains in the kettle, and is boiled up with reindeer milk, made thick with rye or oatmeal, and sometimes, though seldom, with a little salt. This broth is then distributed, and swallowed with the same hungry avidity.'

The blood of the reindeer also supplies these people with food; it is put, either alone or mixed with wild berries, into the stomach of the animal from which it was taken, and, being boiled, affords an article for the table, not very dissimilar to the black puddings of other countries. Besides the reindeer, the Lapps obtain a supply from the chase, at which they are very expert; and they eat all kinds of wild animals, not excepting such as are carnivorous, and birds of prey: but bear's flesh is their greatest delicacy. The maritime Lapps likewise eat fish of every description, even to the sea-dog. Their winter provisions consist chiefly of flesh and fish, dried in the open air, and eaten without any farther cooking. Their common drink is water, sometimes mixed with milk; and they also are fond of broths and fish soups. Brandy is very scarce among them; but they are very fond of it;

What account does Dr. Clarke give of their eating?—What use is made of the blood of the reindeer?—What besides the reindeer is used by them for food?—What is their drink?

and a glass of it will always ensure entertainment to a traveller in their huts, when every appeal to their humanity would be made in vain.

Guests on a visit are entertained with singing, and presented with soft clean skins to sit upon. The men talk gravely and considerably of the weather, of hunting and fishing: they mutually bewail their deceased relations with an harmonious howl, and then divert themselves with little stories. In the meantime, a horn with snuff goes constantly round. When the victuals are laid down, the guests affect indifference, and suffer themselves to be pressed to eat by the host, lest they should appear poor or half-starved.

Notwithstanding the great pains that the Danes and Swedes have taken to inform the minds of the Lapps, the majority of them continue to practise superstitious and idolatrous rites. Augury and witchcraft are favorite pursuits with them. Though professedly Christians, they still pray to their ancient idols, (which consist of the trunks of trees, with the upper parts rudely carved to resemble the human face,) for the increase and safety of their herds; and having thus forsaken the living and true God, who alone can give peace of conscience and just confidence, it is no wonder that their minds are continually harassed by fear: if, therefore, they meet any thing in the morning which they deem ominous, they return home, and will not stir out again during the whole day.

The principal instrument of their magical rites is the Runic drum, which consists of a narrow oval frame, covered on one side with a skin, and furnished at the other with pieces of iron or brass hung loosely to it, so as to make a rattling or jingling noise, something like a tambourine. Strange figures, intended to represent the

How are their guests entertained?—What is their character in regard to religious duties?—What is said of the Runic drum?

heavenly bodies, birds, beasts, rivers, with many other characters, are painted on the skin. The *noaaïd*, or sorcerer, lays a ring upon this drum, and then beating the skin with a hammer made of the horn of the reindeer, draws his prognostications from the progress which the ring makes over the various figures, by the vibration. Families, in general, possess such a drum, which the Lapp always consults before he undertakes a journey; and it is his guide upon all ordinary occasions; but, in affairs of greater moment, he sends for the *noaaïd* to consult it for him. These drums are preserved with great care and secrecy; nor dare a woman approach the place where they are kept, much less may she presume to touch one of them.

The Lapps marry very early; but a youth is not entitled to take a wife till he has caught and killed a wild reindeer. His friends first court the father of the object of his choice with presents of brandy, of which even the intended bride partakes. If the proposal be accepted, the young Lapp is admitted to the presence of his fair one, and offers her something to eat, which she rejects before company, but accepts in private. He also promises wedding clothes, and makes presents of rings, spoons, silver cups, and rixdollars. The richest also give silver girdles, and silk or cotton neckerchiefs. Should the parents, after having given their consent, depart from their word, they must make good all expenses, even to the brandy drunk at the first visit. The parties being thus betrothed, the young man is allowed to visit his mistress from time to time; and as every visit is purchased from the father with a bottle of brandy, the courtship is sometimes prolonged for two or three years. At last, the banns are published in the church, and the

And of the *noaaïd*, or sorcerer?—How are these drums kept?—
At what time do the Lapps marry?

marriage immediately succeeds their publication; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then takes home his wife and her fortune, which ordinarily consists of a few sheep, a kettle, and some trifling articles: but the dowry of the wealthy consists of from thirty to forty, or even eighty reindeer, besides vessels of silver and other utensils.

The Lapps are rarely sick, and generally attain a very great age. Even old men are hearty, and scarcely distinguishable from the young. Blindness is the chief malady to which they are subject: the dazzling reflection of the snow without, and the effect of smoke within their dwellings, so operate upon their eyes, that few of them retain their sight with any degree of vigor after they are advanced in years.

When a Lapp is supposed to be approaching the close of life, his friends exhort him to die in the Christian faith; but they are unwilling to attend him in his last moments. As soon as he expires, even his nearest kindred flee from the place with the utmost precipitation, from a belief that the spirit remains in or about the corpse, and delights in doing mischief to the living.

The sepulchre consists of an old sledge, turned bottom upwards, over the spot where the body is buried. An axe and a tinderbox are placed by the side of a man's corpse, and scissors and needles by that of a woman, from a supposition that they will be useful to them in the other world. From a belief that the felicity of a future state consists in eating, drinking brandy, smoking, &c. they, for the first three years after the decease of a friend or relation, dig holes, from time to time, by the side

How are their courtships conducted?—What are the conditions of marriage?—What is said of the health of the Lapps?—Of the close of life and dissolution?—And of their sepulchres and funeral observances?

of the grave, and deposit therein a small quantity of tobacco, or whatever the deceased was fondest of when living.

FINLAND. — (Plate I. No. 4.)

SOUTH of the Lapps, in a peninsula on the east side of the Baltic Sea, is the country of the Finns, which now forms part of the Russian dominions, but was, till 1814, subject to Sweden.

The Finns have been supposed to be nearly related to the Lapps; but though they are equally diminutive in stature, the fair hair, either yellow, flaxen, or almost white, added to the brave and warlike character of the Finn, evidence him to be of a different origin.

Tacitus describes the ancient Finns as people 'whose ferocity was extraordinary, and poverty extreme; having herbs for their food, skins for their covering, and the ground for their couch; regardless of man and of gods,' continues he, 'they have attained the very difficult condition of not having a single wish to form.'

The modern Finn is honest, laborious, and capable of enduring great hardship; but he bears the reproach of being sometimes obstinate and inflexible. The Lutheran form of Christianity was introduced among the Finns by the Swedes; and since the annexation of their country to Russia, no attempt has been made to change their mode of religious worship.

Dr. Clarke describes the costume of the Finnish peasants as very elegant. Among the men it consists of a jacket, with pantaloons, buskins, and a sash, worn

What is said of the territory inhabited by the Finns?—What comparison is made between them and the Lapps?—How does Tacitus describe the ancient Finns?—What is said of the modern Finns and of their religion?—How is their costume described by Dr. Clarke?

as a girdle, round the loins. The sash, though generally yellow, is sometimes red, and sometimes variegated with flowers. The buskins are bound about the ankles with scarlet garters, ending in a black tassel. The jacket and pantaloons are generally white; though blue, black, and gray, are also used. A few of the men appear in long white coats, bound with the Don Cossack sash. The women wear a short scarlet or striped vest, made as gaudy as possible, with large and loose sleeves of very white linen, and white hoods or kerchiefs upon their heads. The vests are often of silk or rich damask, embroidered with large brocade flowers.

The Finns, like their neighbors, exhibit a scattered population, and a rude state of society. The cottages consist of dismal huts, with walls made of the round trunks of trees, barely stripped of their bark, and rather resembling a casual pile of timber, than a human dwelling. The interstices are calked with clay and moss; a few glazed windows are occasionally seen; but their place is more generally supplied by square open cran-nies. 'In fact,' says Mr. James, from whom this account is derived, 'the felling of the timber is the only part of the labor which a peasant thinks it behooves him to calculate upon, when about to erect his habitation.'

Of the Finns who inhabit the islands of the Baltic, the last quoted writer thus speaks:—'The cottages of the islanders are rough-hewn log-houses; and they are themselves a people apparently of such simple manners and habits, as their secluded situation and scanty number might lead one to expect; each rustic householder is provided with the tools and implements of a dozen necessary arts or professions; performing for himself, with

What is the condition of their population and society?—How are their cottages built?—What does Mr. James say of the cottages of the islanders?—Of their manners?

equal address, the duties of carpenter, shoemaker, tailor, fisherman, miller, baker, &c. Their corn-mills are of simple form, and actuated by sails constructed of wooden planks; and their millstones are shaped like the querne, or old Celtic machine for grinding with the hand. Luxuries, such as ochre paint for their cabins, or coats of woollen cloth, where sheepskins will suffice, are not common. Caps of the most ordinary fur serve as a covering for their heads; and, for their feet, the want of shoes is supplied by a misshapen bag of dried seal-skin. The harness of their horses consists of nothing more than a plain collar attached to the shafts of the cart or sledge, through which, when the horse's neck is thrust, he has only to proceed: this contrivance answers all the purposes of draught, for neither here nor in Sweden is the animal trained to resist the weight of a carriage on a descent, however steep it may be.'

RUSSIA IN EUROPE. — (Plate III. No. 10.)

THE immense empire of Russia occupies about one-half of Europe, and stretches quite across the north of Asia. In this vast extent, more than eighty distinct nations are included. These will successively claim our attention, as the countries they occupy pass under our revision: for the present, we must confine ourselves to the Slavonic population of European Russia, or the Russians properly so called.

The government is despotic, in the full sense of the term. The established religion is Christianity of the Greek church, which embraces many superstitious rites

Of their corn-mills?—And of the state of the useful arts among them?

How extensive is the Russian empire?—What is the government?

and customs, with frequent and long-continued fasts; but rejects the supremacy of the Pope and the worship of images, though it admits of a certain homage before the pictures of saints. Full toleration is allowed in religious matters: and Christians of every denomination, with Jews, Mohammedans, and Pagans, are numbered among the subjects of the Russian autocrat.

Education has been much neglected in this country; and it is only of late that schools and colleges have been instituted: literature is of course in a very depressed state; and the arts and sciences are confined to the powers of imitation, which the Russians possess in an eminent degree, though destitute of original genius, or inventive powers.

The Russians are in general middle-sized, robust, and vigorous, differing little in complexion from the inhabitants of this country. Towards the north, they are of diminutive stature; but in the south, tall and graceful. With mouth and lips small, white teeth, nose usually small and turned upwards, low forehead, thick and bushy beard, and the hair varying in color from dark brown to red; the general expression of the Russian countenance is that of gravity rather than of sprightliness, yet indicative of good nature. The females have a delicate skin and fine complexion, which they often destroy by the use of paint. Their personal charms decay prematurely; and their intellect and accomplishments are rarely sufficient to preserve the empire which their early beauty had acquired.

Accustomed to implicit obedience from the nature of the government, and trained to the endurance of hardships and privation from his mode of living, the Russian

What is said of the religion of Russia?—What is said of education, the arts, and sciences?—How are the persons of the Russians described?—What is said of their enduring hardships and privations?

seems neither to fear danger nor shrink from fatigue: he is, nevertheless, naturally inactive, subject to few diseases, and frequently attains old age. By their neighbors, the Russians are stigmatized as ignorant, arbitrary, perfidious, and brutal, destitute of every social virtue, and addicted to drunkenness in the greatest excess. Honor and probity are unknown, as well in terms as sentiment; hope of reward and fear of detection and punishment, are the only motives of action; cunning is professed and gloried in by all; and the nobleman detected in a falsehood, may be vexed at his failure, but not ashamed of his turpitude.

One uniform costume is seen in all parts of Russia, only differing in quality, according as it is worn in the country or the capital. In the former, it consists of a sheepskin tunic, fastened about the waist with a girdle: in the latter, it is of cloth, plaited behind like a petticoat. The hair is cut in one shape, and the lower part of the face is hidden by a bushy beard, which serves to defend the throat from the injurious effects of the frost. Next the body, the Russian wears a short shirt, without collar; and loose trowsers, over which the shirt usually hangs, and is girt about the waist with a string. Over the shirt is worn a short breastcloth, or vest, furnished with buttons, and a coat, girt about with a sash that passes twice round the body. The covering for the head is either a flat fur cap, with a narrow brim, or a cap, which forms a bag, a span in depth, wherein the wearer keeps his handkerchief. Woollen leg-wrappers, instead of stockings, are tied about the feet and legs with strings, so as to make them look very thick. The sandals are of bark. The dress of the male peasant, in winter, is universally

What is said of them by their neighbors?—What is their moral character?—What is said of their costume?—What is the covering for the head?

a jacket of sheepskin, with the wool inwards, and a square-crowned red cap, edged with black wool. The females are not so well protected by their dress from the inclemency of the climate; but their sedentary habits render this advantage less necessary. They wear a *saraphan*, or vest without sleeves, fitting close about the neck, and tight to the body as far as the hips, whence it spreads, without gathers, and reaches to the feet. A row of closely-set buttons usually adorns the front from top to bottom; and it is girt round the waist with a sash, to which is suspended the bunch of keys in common use. The arms are covered with the sleeves of the under garment, which are of an extravagant length, and gathered up in folds from the shoulder downwards. In some provinces, the hair is bound up with a riband, which crosses the forehead, and is often decorated with pearls, and beads of various colors: in others, caps are used in the form of an upright crescent. In the vicinity of Moscow, and in several of the adjacent governments, the cap has a stiff flap in front, resembling that of a jockey cap, and this is frequently studded with pearls and glittering stones. Among the superior ranks, the French fashions are prevalent; but they still preserve the pelisse, or large fur cloak, muff, fur boots or shoes, with a black velvet or fur cap, made large enough to cover the ears, to prevent the frost from nipping them.

The houses of the peasants are built with rough logs of wood; and in villages they have their ends, instead of their fronts, towards the road, or thoroughfare. The interior is in the most unfinished style, the interstices between the logs being simply stopped with flax or moss, which hangs down in shreds and tatters. A large door

How does the male peasant dress?—How do the female peasants dress?—In the vicinity of Moscow what custom prevails?—What fashions prevail among the superior ranks?—How are the houses of the peasants built?

leads to the yard. In the house is a kind of hall, with numerous conveniences for milk and other necessities; and the family room, with an immense stove, built of tiles, which are always redhot, even in the midst of the most sultry summer. Wooden benches are fixed all round the room, before which stands a table. In one corner is suspended the *obross*, or idol; and on a small shelf beneath is a lamp, which in the houses of people of rank is kept continually burning, but with the common people it is lighted only on holydays. In this one apartment, where dogs, cats, fowls and pigeons, are collected, the whole family sleep, reclining on mats, straw, or sheepskins, and in the clothes they wear during the day. The favorite place for the night is on the edge of the stove, which is raised above the floor with a few bricks, and serves for a pillow. If an infant be of the party, it is packed with a few old clothes into a small square frame, covered with canvass, and suspended from a nail driven into the ceiling or wall, with a horn filled with milk, closed at the top, and hung over its head, so as to allow it to suck the small end at pleasure.

A frequent use of the warm or vapor bath, is universal among the Russians, and the meanest hamlet is provided with a proper apartment, which is used once or twice a week by all its inhabitants, intermixed in one promiscuous and indecorous assemblage. In these baths they sustain a heat that, to all but Russians, would be nearly insupportable; and then they rush suddenly out, to plunge themselves in cold water, or to roll, stark naked, in the snow. Such is the force of habit, that what would be death to natives of other climes, is luxurious indulgence to the Russian!

Singing and bell-ringing are favorite amusements

What is the internal arrangement of their houses?—What is said of spending the night?—What is said of their bathing?—What are their favorite amusements?

with the Russians. The tinkling of bells is to be heard in every quarter; and every employment, not excepting the most laborious, is alleviated by singing, as every pleasure and amusement is enhanced by the same means. Dancing, also, is never omitted by the Russians, when they are inclined to be merry; and it is as frequently performed to the cadence of some vulgar ballad, sung in chorus by the bystanders, as to the sound of instruments. The latter consist of the bagpipe and a kind of violin; but their music is barbarous. Their military music consists of kettledrums and trumpets; and they likewise use hunting horns, but are not expert in the performance.

The Russians, in general, are fond of social amusements; and in Petersburg, the capital, no opportunity for feasting is suffered to pass unnoticed. Name-days and birthdays are particularly solemnized with grand entertainments or balls; and weddings, births, christenings, the purchase of a house, or appointment to an office, in short, every occurrence, not excepting funerals, furnishes an occasion for domestic festivity.

In the capital, weddings and funerals are conducted in various ways, there being no prescribed rule of etiquette or of ceremony. In the provinces, among the lower orders it is different. When a man has fixed upon a young woman whom he wishes to marry, he repairs to her dwelling, and, addressing himself to her mother, or nearest female relative, uses an ungallant expression, to the following effect: 'Bring forth your merchandise; we have money to exchange for it!' The young woman is then introduced, and the terms are settled. More commonly, however, the match is made up by the parents, or friends, before the parties have seen each other. The

What is said of their fondness for amusements?—How are weddings and funerals conducted in the capital?—How are courtships conducted in the provinces?

bride is afterwards carefully examined by a number of females; and if they pronounce her to be free from personal defects, and of a good disposition, preparations are made for the wedding. On the day appointed, she is crowned with a garland of wormwood; and when the priest has concluded the ceremony, the clerk, or sexton, throws a handful of hops upon her head, wishing she may prove as fruitful as that plant. She is then led home with abundance of coarse ceremonies; one of which consists in the bride presenting her husband with a whip of her own making, in token of submission, and he fails not to employ it as the instrument of his authority. But the barbarous treatment of wives by their husbands, which formerly extended to the right of putting them to the torture, or even to death, is now guarded against, either by the laws of the country or by particular stipulations in the marriage contract.

The funeral ceremonies, especially in the distant provinces, embrace some peculiar customs. Soon after a person expires, the body is dressed in his usual clothes, and laid in a coffin, with a luncheon of bread, a pair of shoes, and a few pieces of money; and a priest is hired to pray for the soul, to purify the body with incense, and to sprinkle it occasionally with holy water, till the time of interment. When it is carried to the grave, the priest produces a ticket, signed by the bishop and another clergyman, and directed to St. Nicholas: this is considered as the passport to heaven, and is placed between the fingers of the deceased. The body is then lowered into the grave, and the attendants return to the house whence the funeral proceeded, to drown their sorrow in intoxicating draughts. The funereal festivities are continued, with

How are the weddings conducted?—What is said of the treatment of wives by their husbands?—What account is given of funeral ceremonies?

very little interruption, for the space of forty days; during which a prayer is daily recited over the grave by the priest: for, although the doctrine of purgatory is not received by the Russians, they suppose that such prayers may assist their departed friend in his long journey to his place of final destination. An annual feast is likewise held for the dead, at the commencement of the new year; when every one attends the graves of his departed relations, and places some victuals upon them, which become the perquisite of the priests who celebrate mass upon the occasion.

The games of the common people are entirely national, and such as require only exertion and agility. Wrestling and boxing are common in all the streets; but as a diversion merely, seldom or never in anger, and practised especially in the winter for the purpose of keeping themselves warm. Chess and drafts, though more sedentary, are likewise very common.

The swing is used in all parts of Russia, at all seasons, and by persons of every description; and at Easter it constitutes a grand diversion of the holydays.

Artificial ice-hills are also very common; down which the people glide in small sledges, somewhat like a butcher's tray; and boys descend them upon skates, gliding chiefly upon one leg, the better to preserve their equilibrium. A few miles from Petersburg, in the gardens of Oranienbaum, is the celebrated *Flying Mountain*, which consists of inclined planes, supported by brick walls, down which persons descend in a small carriage with great velocity.

And of the subsequent festivities?—What are the games of the common people?—What is said of the swing?—And of the artificial ice-hills?

SAMOÏEDES. — (Plate II. No. 6.)

THESE people inhabit the northern parts of both European and Asiatic Russia. They bear a great resemblance to the Lapps; and have been supposed to spring from the same origin. Their name, in the Russian language, signifies *men-eaters*, a term which certainly denotes their extreme barbarity, though of their cannibalism we have no direct proof. In the Russian chancery, they are usually denominated *Serognesi*, or *eaters of raw flesh*, because they eat a large portion of their meat uncooked; but in their native dialect they call themselves *Nenetsh*, or *personages*, and *Chosovo*, or *men*.

Though their country constitutes a portion of the Russian empire, the Samoïedes preserve the characteristic of a truly savage state, by having no chiefs or rulers. Deference is shown only to the head of each family; all the others being perfectly independent and equal. Political union, and even social intercourse, are utterly unknown among them, and so little refined are they in their system of morals, that they have no prohibitory laws, nor any words to denote *virtue* and *vice*.

They believe in the existence of two eternal and invisible beings: one the Creator of all things, and distinguished by eminent goodness and beneficence; the other, subordinate in degree, and the author of all evil. The former they suppose to be too great to interest himself in the affairs of men, and therefore they offer him neither adoration nor prayer; to the latter, they ascribe all their misfortunes, but, though they greatly fear him, do not

What territory do the Samoïedes inhabit?—What does their name signify?—What is their social and political condition?—What is their belief respecting the Supreme Being?—What are their views as to religious worship?

worship him. This act is reserved for the heads of beasts of prey, particularly those of bears, which they put up in their woods, and most fervently adore. They have some confused notion of a future state; and bury with deceased relations, their bows and arrows, with whatever else belonged to them, for their use in another world. Instead of priests, they have certain conjurors, called *koedisnicks*, who are much feared, from their reported connexion with the evil spirit; but their power is chiefly restricted to giving advice in sickness, or in unsuccessful undertakings; they also pretend to foretell future events, and supply their credulous adherents with idols. In their conjurations, they use a kind of tabor, the sound of which inspires their deluded votaries with terror.

The Samoïedes are low in stature, but strongly made, with disproportionally short legs and small feet. Their necks are very short, their heads large, faces flat, and eyes black and tolerably open. Their hair is strong and black, hanging over their shoulders; but their beards are remarkably thin and weak. Their nose is flat, mouth wide, and their lips are thin. Their complexion is of a yellowish brown hue. The faculties of a Samoïede appear to be modified, if not formed, by his way of life. His eye is piercing, his hearing acute, and his hand steady. He shoots his arrow with precision to the mark, and is swift in seizing his prey. But his taste is gross, his smell weak, and his feeling torpid. He makes no use of the bath, although his mode of life demands it for the sake of cleanliness; and his strongest desire seems to be for tobacco and spirituous liquors. Destitute of curiosity, and insensible to admiration, such of these people as have visited Petersburg or Moscow, have regarded all objects with equal indifference, and only

What is said of their *Koedisnicks*?—How are their persons described?—What are their habits of living?

manifested an anxiety to return to their native wilderness of snow, and the comforts of their skin-covered tents.

The reindeer is the principal domestic animal among the Samoïedes; and, as with most other northern tribes, whose wealth consists chiefly in this singular animal, the dress of both sexes is made of its skin, with the hair outwards. A fur cap covers their heads; the coat reaches to their knees, and is fastened about the waist with a girdle; and they have trowsers, shoes, and stockings, of the same materials as the coat. Over their shoulders, they throw a black bear's skin, with the feet pendant at the four corners. This cloak is placed obliquely on the left side, that the right arm may have more freedom in the use of their bow and arrows. On their feet, they wear a kind of skais, two feet in length, with which they glide with incredible swiftness over the frozen snow that constantly covers their mountains. The dress and physiognomy of the women are so much like those of the men, that it is often difficult to distinguish them, except by their being in general smaller. The women, too, sometimes trim their dress with various colored cloth; and, by way of finery, they wear a lock of twisted hair hanging down to the shoulders, with a long slip of bark at its extremity, which reaches to their heels.

The women are capable of enduring great fatigue; and assiduously bring up their children to the use of the bow, which they handle with great dexterity. They hunt with their husbands, and are equally expert in the use of their weapons. In general, however, the task of providing food for themselves and their reindeer devolves upon the men, while the women are occupied in making clothes and attending to the children and the fire. Be-

What is said of the reindeer as held by them?—How is their dress described?—For what are their women distinguished?—How is labor divided by the men and women?

sides what the reindeer furnishes, they obtain from hunting and fishing a considerable portion of their food; and there is scarcely an animal taken in the chase that is not acceptable; even the carcasses of such as are found dead are not rejected. From dogs, cats, ermines, and squirrels, alone they refrain. The flesh of reindeer and fish, they always devour raw; most other kinds they prefer cooked. They have no regular meals; but a boiler hangs constantly over the fire, from which the members of the family supply themselves at pleasure.

The Samoïedes, like the Lapps, dwell in tents or caverns, according to the season of the year; and, with the exception of a few huts, collected in one place, near the northern margin of European Russia, they have neither cities, towns, nor villages. The scarcity of fuel and of moss for their reindeer, obliges them to live at a great distance from each other; so that more than two or three tents are rarely seen in one group. In summer, they prefer the vicinity of rivers, for the advantage of fishing; but so inveterate are their anti-social habits, that even there they keep at a distance from each other.

Among such a people it were vain to expect displays of the tender passions; and we are not disappointed in observing that the marriage contract is simply a commercial speculation. The girl is purchased of her father for a certain number of reindeer: sometimes as many as a hundred, or even a hundred and fifty, are given; she becomes a mother at twelve years of age, and at thirty is deemed an old woman. Should she prove unfaithful, which is very rarely the case, or should she give any other just cause of disgust, her husband returns her to her father, and receives back his reindeer.

What furnishes them with food, and how is it used?—How are their habitations described?—What is said of marriage with them?

COSSACKS. — (Plate III. No. 9.)

THE Cossacks, or Kaisacs, appear to have first emigrated from the region now called Circassia, and have been frequently augmented by refugees from other countries, who were induced to settle among them by the freedom they enjoy. They inhabit extensive regions on both sides of the river Don, together with large districts on the eastern shores of the Sea of Azof, the Black Sea, and the Caspian, and even stretch eastward as far as the confines of Siberia. The term Cossack implies an *irregular trooper*; and although these people constitute a part of the vast and diversified population of the Russian empire, they boldly assert their claim to liberty, which they are ever ready to defend with the sword; and they present the singular anomaly of a free people in the midst of abject slavery: hence the apophthegm, 'As free as a Cossack,' has become common in Russia.

The Cossacks are tall and well made; hardy, vigorous, brave, and extremely jealous of their liberty; fickle and wavering, yet cheerful, sociable, and sprightly. They are a very powerful people, and their forces consist wholly of cavalry. They are of great service to garrison towns, or to pursue an enemy; but are not calculated for regular attacks. Their dialect is a compound of the Polish and Russian languages, in which the latter is predominant. They profess themselves to be Christians of the Greek church, but still retain many pagan customs.

According to their different emigrations and settlements, the Cossacks are now distinguished by particular names; but, as their manners are nearly the same every-

Who are the Cossacks, and where do they reside?—From what do they derive their name?—How are they described?—Where do the Don Cossacks reside?

where, I shall confine my remarks chiefly to those within the European power of the Russian empire, who are generally known by the title of *Don Cossacks*, from their residence near the river Don.

These people have several towns and villages upon the banks of the river, from which they derive their title; as well as upon the streams with which the adjacent plains are watered; and these are fortified and encompassed with palisades, to defend them against the incursions of the Calmucs and Kuban Tartars, with whom they are almost always at war. Their chief support is by grazing and agriculture; and occasionally, say some travellers, by robbing and plundering. Dr. Clarke, however, describes them as an innocent and daily improving race, vastly less barbarous than the best of the Russians, and living among themselves in peace, comfort, and even in wealth.

The common dress of the Cossacks of Kasan consists of 'a blue jacket, edged with gold and lined with silk, fastened by hooks across the chest. Beneath the jacket appears a silk waistcoat, the lower part of which is concealed by the sash. Large and long trowsers, either of the same material as the jacket, or of white dimity kept remarkably clean, are fastened high above the waist, and cover the boots. The sabre is not worn, except on horseback, on a journey, or in war. In its place is substituted a switch, or a cane with an ivory head. This every Cossack bears in his hand, as an appendage to his dress; being at all times prepared to mount his horse at a moment's notice. Their cap, or helmet, is the most beautiful part of their costume, because it is becoming to every set of features; it adds considerably to their height,

What is said of their towns and villages?—What is their chief support?—How does Dr. Clarke describe them?—What is their dress?—What is said of their cap?

and gives, with the addition of whiskers, a military air to the most insignificant figure. They wear their hair short round the head, but not thin upon the crown. It is generally dark, thick, and quite straight. The cap is covered by a very soft and shining black wool. Some of them have civil and military distinctions of habit, wearing, in time of peace, instead of the jacket, a large frock without buttons. The sash is sometimes yellow, green, or red, though generally black; and they wear large military gloves.'

The same writer describes the ordinary dress of the men of Tscherchaskoy as consisting of 'a blue jacket, with a waistcoat and trowsers of white dimity; the latter so white and spotless, that they seem always new.' And elsewhere he observes: 'There is no nation in the world more neat with regard to dress; and, whether young or old, it seems to become them all.'

The Cossack female costume is singular, as it differs from all others in Russia. A silk tunic, with trowsers fastened by a girdle of solid silver, yellow boots, and, for young females, an Indian kerchief about the head; but married women wear their hair tucked under a cap, somewhat resembling the mitre of a Greek bishop, which is covered with pearls and gold, or adorned with flowers.

Many of their apartments contain mahogany bookcases with glass doors, enclosing a small collection of books; and their cupboards are filled with plate and costly porcelain. Their dance resembles that of the Russian gipsies and our own English hornpipe; but in the motion of the hands it approaches the dances of the Tartars and Chinese. Sometimes they have public amusements, as balls and parties of pleasure. Once they had a theatre, but it has been suppressed.

What is said of their neatness?—What is the costume of the female Cossack?—What is said of their amusements?

POLAND. — (Plate IV. No. 15.)

THIS country was once a potent state, and long held Prussia in vassalage, gave a prince to the throne of Russia, and preserved the existence of Austria, when too weak to defend herself. It is now, however, dismembered by those very powers; and the portion which is allowed to retain the title of a kingdom, is merely a Russian province. The Roman Catholic is the prevailing religion; but the Greek church has also its bishops and other establishments in Poland; and the people of all ranks are prone to superstition.

The Polish language is a dialect of the ancient Sclavonic, harsh and inharmonious. French is usually employed by the higher classes; and a kind of imperfect Latin is occasionally spoken. Education and literature have been much neglected; and the arts and sciences are in a very depressed state.

The Poles are in general of a middle stature; many of the superior classes are tall and graceful; but the peasants, who constitute more than the usual proportion of the population, are often low and stunted, apparently from their hard treatment and scanty fare. The countenance of the Pole is open and friendly. Men of all ranks wear large whiskers, and shave their heads, leaving only a single lock upon the crown, which gives them an Asiatic appearance. The Polish females of the higher ranks are celebrated for their beauty and graceful demeanor; their figures are generally elegant, complexions fair, and hair fine: in the common intercourse of society,

What is said of Poland—as it was, and as it is?—What is the religion of the Poles?—What is their language?—How are their persons described?—What is said of the Polish females?

they are lively and animated, but licentious in their morals.

The dress of the gentlemen consists of a waistcoat with sleeves, with an upper robe, of a different color, which reaches below the knee, and is fastened round the waist with a sash, or girdle; in warm weather, the sleeves are tied behind the shoulders. In summer, the robe is of silk; in winter, of cloth, velvet, or stuff, edged with fur; and a sabre, as a mark of nobility, is a necessary appendage to the dress. The head is covered with a fur cap, and the legs with buskins of yellow leather, plated on the heels with iron. Most of the young men, however, have laid aside this national costume, and adopted the English dress. The dress of the ladies, also, differs little from the female garb of the English and French; but when they go into the open air, they put on a wadded pelisse, or long robe, called a *Polonaise*, edged with fur. The summer dress of the peasants consists of a shirt and drawers of coarse linen, with round caps, or hats, for the men. The women wear a mere under-dress of the same coarse material, and a single petticoat, scarcely reaching the knees. Both sexes of the lower classes go without shoes or stockings. On Sundays, the female peasantry exhibit a great variety of colors in tawdry patchwork, in which red is most predominant.

Polish society comprises two classes: the nobles, and the peasants, or slaves. Many of the former possess vast estates; and their mansions, which are denominated palaces, are so distant from each other, that such as are not more than fifty miles apart, are reckoned near. They live in great pomp, surrounded by multitudes of retainers and dependants; and are frequently encompassed by

What is the dress of Polish gentlemen?—And of the ladies?—And of the peasants?—Of what two classes does Polish society consist?—What is the condition of the nobles?

numerous visitors. The greatest hospitality, and the most courtly demeanor, are manifested to all the guests; and several of the superior dependants are admitted to the tables of their lords, which are often spread for the entertainment of upwards of a hundred persons. The higher classes also visit from one family to another during the greater part of the year. The ladies mix in these societies with more freedom than is consistent with our notions of decorum; and their character for virtue is worth nothing. In few words, politeness, hospitality, generosity, condescension, and gaiety, intermixed with tyranny and licentiousness, are the characteristics of the higher order of Poles.

The peasants are a most wretched order of beings, the necessary result of slavery. Their diet is very scanty; and they have rarely a taste of animal food. They are subject to the will of their lords, and are not privileged to quit the soil, except in a few rare instances of complete enfranchisement. The conduct of these degraded men is marked by carelessness, and, instead of hoarding the small surplus of their absolute necessities, they expend it in the purchase of a kind of whisky, called *schnaps*, of which incredible quantities are swallowed by both men and women.

About every large mansion, a few of these slaves, or boors, are found; and are employed by the domestics in the most dirty menial offices. No beds are provided for them; hence in the summer nights they sleep like dogs in any hole or corner they can find, always without undressing; and in the winter they seek shelter in the *helf*, where they crouch close to the stoves stationed there.

Between the land owners and the peasants, is the class

What are the characteristics of the higher order?—What is the condition of the peasants?—What is their character?—What is said of those employed as domestics?



COSSACKS.



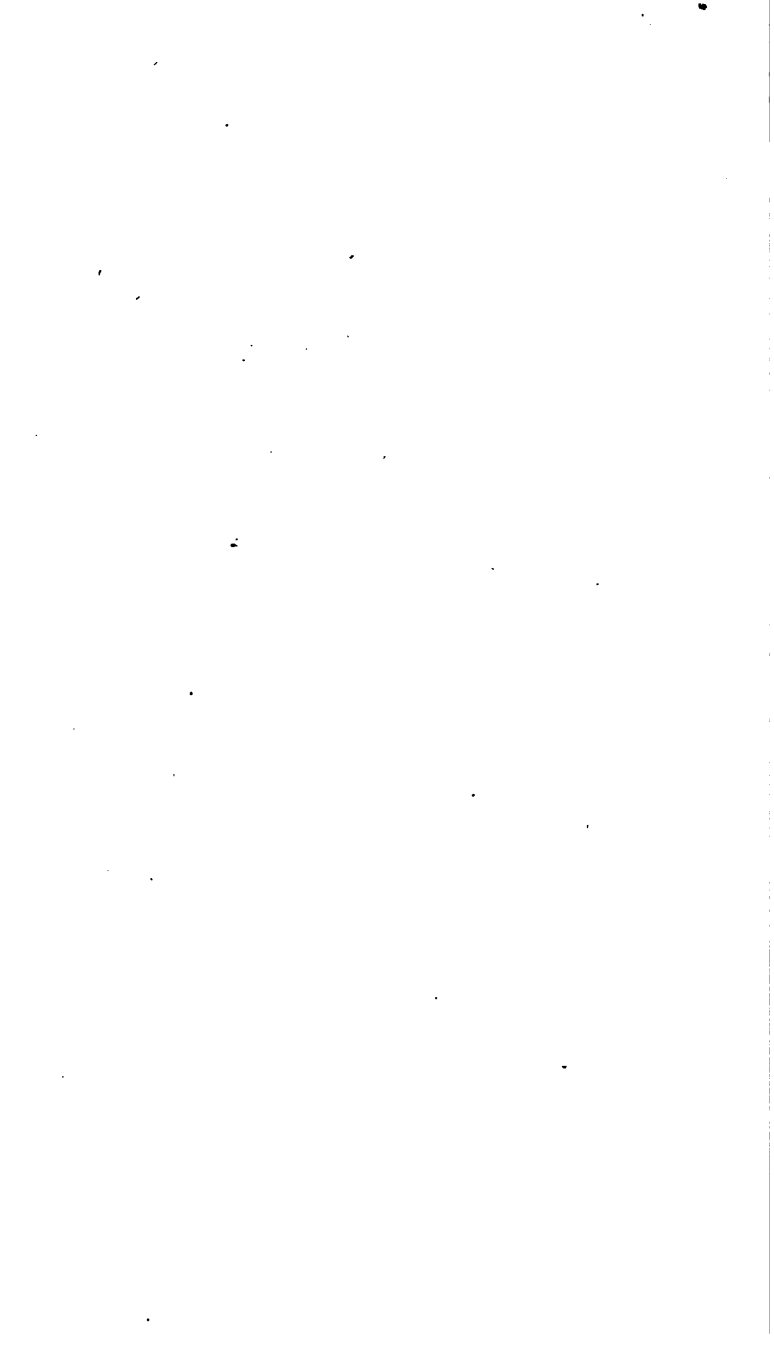
RUSSIANS.



HUNGARIANS.



PRUSSIANS.



of farmers, who, from having free access to the tables of their lords, acquire a polish superior to what is found among the same description of persons in other countries.

Jews form a conspicuous part of the Polish population; the privileges they have enjoyed in this country, have raised them above the condition of their brethren in other continental states. They usually keep the inns; and are also the principal distillers of the spirituous liquors which are so copiously used by the peasants.

PRUSSIA. — (Plate III. No. 12.)

THE country thus named, formerly constituted part of the Polish territories; but it now gives title to a kingdom, which, with its numerous members and appendages, stretches along the southern coast of the Baltic, till it meets Mecklenburgh and Hanover; and winding to the south of them, joins the kingdom of the Netherlands. The government is a military despotism; the religion Christianity, of the Protestant form, with freedom of opinion to all other persuasions. The general language is the German; mingled, in the eastern provinces, with the Polish; and in those upon the Rhine the French is generally used. Literature is much neglected; and although Copernicus the astronomer, and Regiomontanus, were born within the limits of the kingdom, it may be said that science is not generally diffused over the Prussian monarchy, nor have the fine arts found in it a congenial soil.

The Prussians are a brave and industrious people, and fond of military parade. In Berlin, their capital, they

What is said of the farmers?—And of the Jews in Poland?

What is said of Prussia?—Of the government, religion, and language?—What is said of the literature?—What is the character of the Prussians?

have somewhat of gaiety; but in other parts they have a tinge of gloom in their character.

The capital presents a singular contrast of beauty and magnificence in the buildings, with the penurious circumstances of the inmates. The architecture and distribution of the houses, the appearance of the squares, and the plantations of trees, exhibit taste and variety; but, whilst the spectator is gazing on a building with a magnificent front, and all the external appearance of a princely dwelling, he beholds a window opened on the lower story, from which a cobbler hangs out a pair of boots; looking upwards, he sees a tailor on the next story, exhibiting a waistcoat, or other parts of the male attire; and from a story still higher, a woman will empty a dish of culinary offal. A few doors farther, as he proceeds, he will be accosted from the attic of a house, in appearance a palace, by a Jew, inquiring if he has any thing to exchange; and from the next story, he observes linen hung out to dry, belonging to an officer who is shaving himself by the side of it, in great apparent poverty.

In all private houses, a rigid economy prevails in the kitchen, cellar, &c. The only article of expense is dress, and the ladies deny themselves common indulgences for millinery and powder. They dress very gaily, after the French fashion; and some exhibit much taste and magnificence. The general costume of the higher orders is similar to that of the same class in the neighboring German nations.

The peasants, or *bauers* of Prussia, are a degraded race, so much despised by the other branches of society, that, however industrious, the common mercenary soldiers are esteemed honorable in comparison of them.

What does the capital present?—How is it described?—What is said of the economy, fashions, and costumes of the Prussians?—What is said of the peasants of Prussia?

The wives and daughters of the bauers assist in performing all the labors of the field, help to till the small farm, attend to the duties of the house, and make most of the clothing worn by themselves and families. In general they are covered with rags and dirt; yet, on holydays and festivals, they show the national fondness for dress and ornaments, and put on garments of the most glaring colors. The following is given as the dress of the peasant girls at a wedding: 'Each wore on her head a cap of green silk, from which streamed a variety of gay colored ribands, and her hair was closely tucked up under it. Her long stays were laced tight at the bottom; and from thence hung her loose petticoats, of blue, red, and white striped woollen, and reaching only to the middle of the leg. A short linen jacket, fitting tight to the stays, white worsted stockings, with red clocks, and high-heeled shoes, completed the dress. The young men wore a costume resembling the military undress; and the old men were habited in loose blue coats, of home-spun cloth, lined or faced with red, and cocked hats.'

HANOVER. — (Plate IV. No. 16.)

In passing westward from the Prussian dominions, we come to Hanover. This state, which belongs to the King of Great Britain, has risen by degrees from very small beginnings to the rank and dignity of a kingdom. The government is a constitutional monarchy; and Christianity, according to the Lutheran doctrines, is the established religion, but with complete toleration to all other

Of their wives and daughters?—What account is given of the dress of peasant girls at a wedding?—And of the young men?

What is said of Hanover?

sects. Education is well provided for by schools of various kinds, in every city, town, and village; and Hanover is considered as one of the best places for a foreigner to learn the German language.

The Hanoverians have little in their characteristics and manners, that is not common to all the people of northern Germany. In their persons, they are tall, fair, and well-made; the women have fine complexions, fair hair, and, in many instances, a delicacy of feature and symmetry of form, that would rival the greatest beauties of other countries. They have a touching voice, and are modest, but less timid than English women, because less accustomed to meet their superiors among the men. Both sexes affect to dress in rich clothes, according to the fashion of England or France. The principal people are fond of gold and silver lace; and the ladies appear at court in rich furs, covered with diamonds. The females in the burghers' families, in many of the towns, dress in a very grotesque manner; and the artisans and laborers wear such clothes as are best adapted to their various occupations.

The Germans are inveterate smokers of tobacco, which they consider as one of their greatest earthly enjoyments; even the lover approaches his mistress with his pipe in his mouth, and is frequently half obscured from her view by the clouds of smoke which roll from it.

The character of the Germans, though less brilliant than that of other nations, is not destitute of its peculiar excellences: rectitude of conduct, frankness and good-heartedness, frugality, and persevering industry, they possess in an eminent degree. Yet are they proud without riches, and fond of pomp in trifles; hence the office,

Of the government, religion, and education?—How are the persons of the Hanoverians described?—What is said of their dress?—What is said of the fondness of the Germans for tobacco?—What is the character of the Germans?

profession, or calling, of the husband must be always applied to the wife; as, 'My Lady Minister,'—'Madam Doctor,'—'Mrs. Secretary,' to the wife of common clerk,—and 'Madam Shoemaker.' The national pride and patriotism of the Germans are confined to the spot where they were born; to the rest of their country and countrymen they are as strange as if they were foreigners. Yet are they extremely fond of society, where their intercourse appears easy and familiar; and so loquacious, that the French themselves scarcely talk faster, or are more communicative. Passion rarely mingles with their intercourse; disputes never. Their conversation is light and agreeable, but not important. In all they say or do there is a calm, methodical, and unruffled demeanor, with a pleasing gentleness of disposition. But the most considerable traits in the German character are industry and application, as exemplified in the works they produce in clock and watch-making, and in the arts of turnery, sculpture, painting, and architecture.

Throughout the north of Germany, a custom prevails of making reciprocal presents at Christmas, and on birthdays. The wife economises in her household expenses, that she may purchase a present for her husband; and the husband curtails his pleasures, that he may give something to his wife. The maiden and the youth exchange gifts at these seasons; and it is only those who are so miserably poor at Christmas as to have no friends and nothing to give, who are not then happy. The rich present luxuries and ornaments; the poor necessities: and every one has something over which he exults—a secret with some, and a subject of conversation with others.

What illustration is given of their pomp in trifles?—What is said of their national pride and fondness for society?—And of their industry?—What is said of the custom of making presents?

The amusements of the Germans very much resemble those of the English and French, with the addition of hunting the wild boar, which they prefer to all other sports.

The stoves used in Germany are in general similar to those seen in other northern countries: but some are portable, and ladies take them to church. In Westphalia, and many other parts, it is customary to sleep between two feather-beds, covered with fine sheets, which, by use, becomes a very comfortable practice in cold weather.

AUSTRIA. — (Plate IV. No. 14.)

THE Austrian empire consists of a great number of states, most of which have distinct constitutions, that give a kind of modification to the absolute monarchy which the emperor otherwise possesses. The established religion is the Roman Catholic; but all sects are tolerated, and they are numerous in some parts of the Austrian dominions. The German language is used by the Austrians, the Sclavonic is spoken in Bohemia, Moravia, and Galicia; and the Hungarians use a dialect of the ancient Scythian. Education is in a very low state; Austrian literature has no claim to celebrity; and the arts and sciences, except music, are inferior to those of many other countries. In music, the names of Haydn and Mozart, whose powers and taste were formed at Vienna, the capital of the empire, are sufficient to establish the national fame.

The patience and perseverance of the Austrian character are favorable to mechanical inventions; but they have been rather directed to gratify the fancy than to promote

And of their amusements?—How do they sleep?

Of what does the Austrian empire consist?—What is the religion of the empire?—What is said of their education, literature, arts, and sciences of the Austrians?—And of their intellectual character?

the purposes of practical utility. The invention of a machine, or puppet, capable of performing the functions of an expert chess-player; of another that could imitate the varied sounds of the human voice; and of an instrument that could emit simultaneously all the diversified sounds of music, is certainly very ingenious; but such performances are not to be compared with the conceptions of an Arkwright, a Franklin, a Watts, or a Fulton, from whose gigantic minds flow all the benefits we are now deriving from their useful inventions.

The Austrians, generally speaking, are a handsome, athletic race, composed, for the most part, of German materials, but mixed with the different inhabitants of Hungary, Italy, and Bohemia. Hence the darker complexion, bolder features, blacker eyes, and more animated expression of the Austrian, than of the German countenance.

The Austrian character also partakes of the grand German outline, in which sincerity, fidelity, industry, and a love of order, are conspicuous; but these valuable qualities are often counteracted by a predilection for sensual pursuits, and a blind adherence to old customs. Their sensuality, however, never enervates them; for they can rush from the ball or the banquet into the field of battle, and there enjoy the terrors of war, no less than the pleasures from which it has called them.

With great physical vigor and ardent love of pleasure, are combined the most astonishing self-command, forbearance, and good-nature. Quarrels, even among persons intoxicated with spirituous liquors, scarcely ever attain any height, even in words; blows are not heard of in many towns during a whole year; and maiming or murder, on such occasions, is totally unknown.

What comparison, in this respect, is made between them and individuals of other countries?—What is said of their persons?—What is said of their character in a moral point of view?—Of their physical powers and self command?

The Austrian women, in point of beauty, are excelled by no females in Europe, the British only excepted; in manners, they are elegant, and in conversation lively and well informed. Previously to marriage, they enjoy a greater degree of freedom, than the same class do in France, and some others of the more southern countries of Europe; and they are subsequently distinguished by an assiduous fulfilment of all the relative duties of life. Domestic disquietudes are rare, especially among the lower classes; the care of children, habits of labor, and attendance on divine worship, seem to occupy all their thoughts. They are, however, in common with most continental females, devoid of that acute sense of delicacy, which, in England, as well as this country, is known to prevail.

Scarcely any of the Austrian amusements deserve the name of athletic exercises: the most common are shooting at a target, playing at ninepins, billiards, and cards, with dancing and concerts. Smoking tobacco is as much practised here as in the rest of Germany. The pursuit of instrumental music prevails in the most fertile plains, as well as in the mountainous tracts and secluded spots, 'forming a curious example of the results attendant upon the continual prosecution of an elegant study, by a slow and apparently inanimate people.'

BOHEMIA.

THIS ancient kingdom was once independent, but has long been subject to the Austrian rule. The Roman Catholic is the established religion; and although the Bohemians at one period were the most zealous asserters

What is said of Austrian women?—Of their domestic habits?—
What is said of the Austrian amusements?

What is said of the political condition of Bohemia?

of civil and religious liberty in Europe, there is no place in which so many instances of superstition are met with as at Prague, their capital. The corners of the streets, bridges, and public buildings, are ornamented with crucifixes, images of the virgin, of all sizes and complexions, and of saints of every country, condition, and sex. Persons are seen on their knees, or prostrate on the ground, before these statues, offering their petitions with so much fervor and earnestness, that nothing short of a heart of stone in the object of their devotion could cause them to depart unblessed.

The language of Bohemia is a dialect of the Slavonic; and the German is also much used. Learning is at a low ebb; but manufacturing industry is more generally diffused in this country than in most other parts of the Austrian empire.

In Bohemia, as in Eastern Germany, there is no middle class of society; every lord is a sovereign, and every peasant a slave.

The Bohemians are robust and strong made, courageous, active, and sincere; but at present remarkable for neither arts nor arms. Their manners and customs are much the same as those of the Austrians.

The marquisate of MORAVIA, which constitutes a part of the Bohemian kingdom, contains a mixture of Germans and Slavonians, who have a great resemblance to the Bohemians. The authorized religion is Roman Catholicism; but there are many Lutherans; and a society of Moravians, under the title of 'United Brethren,' have embraced a species of Protestantism peculiar to themselves, which they have propagated by their zealous missionaries in several parts of the world.

And of the religious superstitions of the inhabitants?—Of their language, learning, and useful arts?—What is the condition of their society?—Of the persons and manners of the Bohemians what is said?—What is said of Moravia, and the inhabitants?

A small tract, near Olmutz, is inhabited by a distinct people, of Slavonic origin. They are called *Haunacks*, from the river Hauna, which flows through their district. They are low in stature, but strong and muscular. In their manner of life, they have preserved much of their primitive simplicity; and, from their plain and temperate habits, they live to an advanced age. They are reproached by their neighbors with indolence; but they plead the fertility of their soil in palliation of the charge; and look down on their more industrious censurers as an inferior race of beings, to whom nature has been less bountiful than to themselves. 'The young women,' says Mr. Neale, 'are remarkable for the grace and elegance of their forms, and the neat adjustment of their dresses, which are very picturesque, and show off to great advantage a considerable share of the personal beauty of the wearers. Their summer dress consists of a large white linen cap, the lappets of which, edged with lace and embroidered with black silk, fall over their shoulders. Their long hair is suffered to float in tresses; or, when the cap is laid aside, is gracefully twisted, and tied over the head with knots of ribands; and their well-turned ankles are set off with white or red stockings, and black shoes with red heels. The dress of the men consists of a round hat, adorned with various colored ribands; a waistcoat, commonly green, embroidered with silk, surmounted by a broad leather girdle, with brown pantaloons and boots, joined to the vest with large buckles. This is their summer costume; but, in winter, they cover their heads with a large and singularly-shaped fur cap, and throw over their shoulders an undressed sheep's or wolf's skin; or, in the absence of these, they wear a brown woollen cloak, with a large hood, like that of a Capuchin friar.'

How are the Haunacks described?—How does Neale describe their young women?—How does he describe the dress of the men?

SAXONY. — (Plate IV. No. 13.)

If we cross the mountains which form the northwestern boundary of Bohemia, we shall be in the kingdom of Saxony, of which the government is a limited monarchy, and the religion Christianity of the Lutheran form; though the royal family and a few of the inhabitants are Roman Catholics.

The Saxon language is one of the purest of the German dialects. Literature has long been fostered by the reigning family: and the arts and sciences have participated in the same benign influence.

The Saxons bear a general resemblance to the other Germans, but are more lively and animated. The men are robust, and frequently well made; and the women are often handsome, with fair complexions, blue eyes, and a sprightliness of expression in their countenances, which is not very common with German females. Their likeness to the English is much greater than in most other parts of the continent.

'The aspect of a Saxon village,' says Dr. Neale, 'awakens strange feelings in the breast of a British traveller. The churches, with their square towers and horseshoe arches; the zigzag ornaments and billets encircling the porches; the very tombstones around the churchyards, with the mouldering graves shaded by ample yew-trees; the neatness of the houses, and the decent cleanliness of the inhabitants, the very expression of humanity in their looks; all proclaim a common origin, and recall the recollections of that race of freemen, to

Where is the kingdom of Saxony situated?—What is the religion of the country?—What is said of the Saxon language, and literature?—How are the persons of the Saxons described?—What does Dr. Neale say of a Saxon village?

whom England is indebted for the first germs of the religious spirit, freedom of thought, and honest industry, which so much characterize her present inhabitants.'

Dresden, the capital of Saxony, is by far the most magnificent city in Germany: it is built on both sides of the Elbe, and the manners and modes of living of the inhabitants are very different from what are to be seen in other parts of Germany. Fine shapes, animated countenances, easy and unconstrained motions, general courtesy, and universal cleanliness, are the features which immediately offer themselves to observation, and must strike every one who visits it. The royal palace is a very magnificent structure; and the gallery of pictures, which contains about 1200 performances of the best painters, has been aptly designated 'a complete mine of art.'

BAVARIA.

THE government of this country is little short of an unlimited monarchy; and the established religion is the Roman Catholic. The language is a dialect of the German: literature and science have made no progress here; and travellers agree in representing the Bavarians as among the most phlegmatic and sensual of the German nations.

The picture of the manners and customs of these people, as drawn towards the close of the last century, is coarse in the extreme, and strongly marked by all the superstition, intolerance, and bigotry, of their religious creed. The men are a stout and vigorous race, well

What is said of the capital of the country?—And of the royal palace?

What general description is given of Bavaria?—How are the Bavarians described?

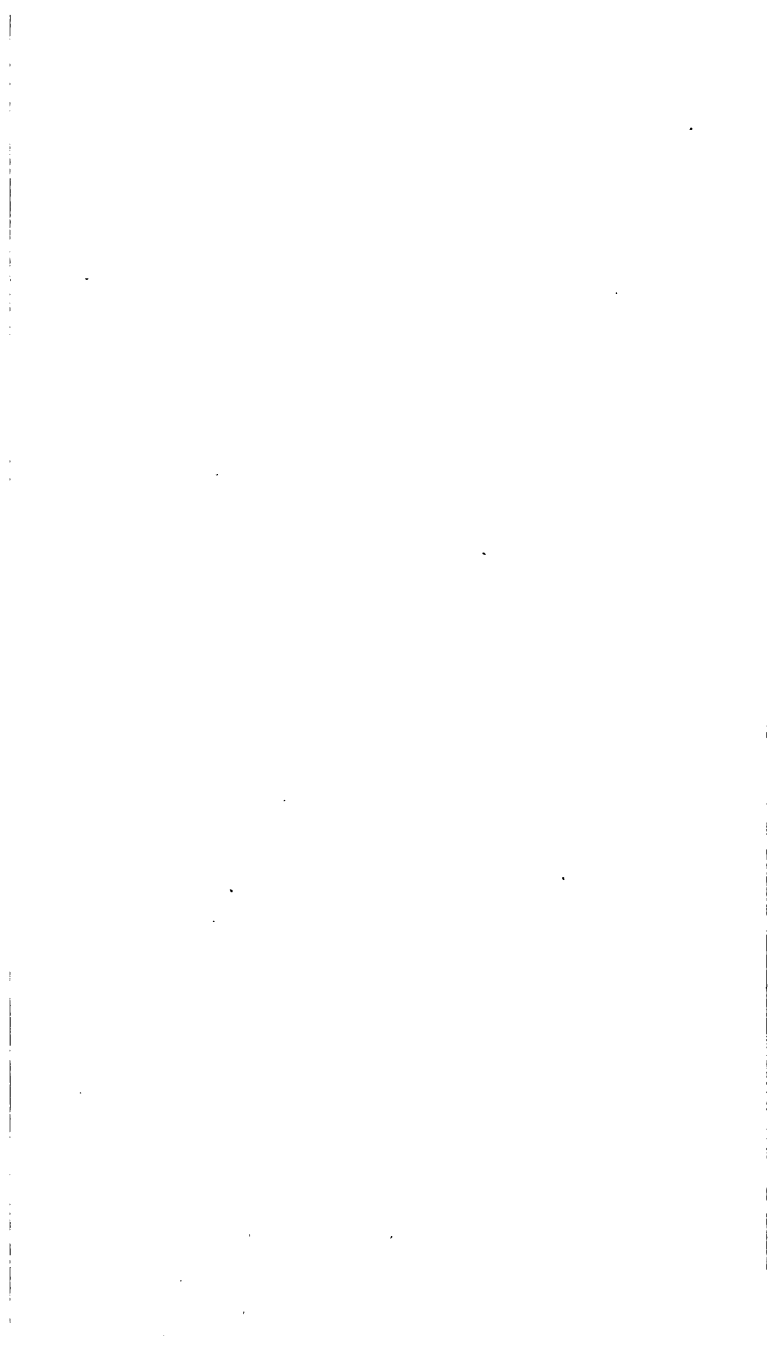


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SAXONS.



AUSTRIANS.

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POLES.



HANOVERIANS.

adapted to bear the fatigues of war, and in general are good soldiers. Many of the women are handsome, lively, and graceful; but their charms are merely personal: mental cultivation is at a very low ebb among them; and they are strongly addicted to pleasures and trifling pursuits. Many of the court ladies know of no other employment than playing with their parrots, their dogs, and their cats. Some keep a hall full of cats, and have several maids to attend them; they spend half their time with them, and serve them with coffee, &c. dressing them, according to their fancy, differently every day. Indolence is one of the most marked characteristics of the Bavarians: it pervades all classes, from the throne to the meanest cottage. This propensity to an idle life may be ascribed, in a great degree, to the rigorous observance of saints' days and holydays; to do any work on which would be deemed profane; though an abandonment to the most unrestrained indulgence, in drinking, revelling, quarrelling, and fighting, constitutes no breach of decorum. It is also countenanced and sanctioned by the example of the priests, whose idle lives are envied and emulated by the multitude. Interest prompts them to keep the people in a state of ignorance; and they are ever on the alert to oppose, with almost inconceivable fury, every thing that might tend to improve or enlighten the understanding. They preach scarcely any thing but masses, from which they derive great profits; and the stupid peasant believes that confession and a mass, which cost fifteen pence, will wipe away the foulest crimes.

The country people are extremely dirty; and their hovels have scarcely the resemblance of dwellings for human beings. Cheap as are nails, the rich farmer neg-

What is said of the court ladies?—What is said of the indolence of the Bavarians?—How are their priests described?—How are the country people described?

lects to use them to fasten down his wooden roofs, which are frequently blown off by the winds.

This great indolence is united with, or rather transcended by an extraordinary degree of bigotry; which, among the lower orders, is upheld with a ferocity that frequently gives rise to scenes of blood: and herein the Bavarians are a complete contrast to their Austrian neighbors.

The Bavarians have retained some characteristic traits of the different people from whom they are descended. The inhabitants of ancient Swabia are sober, but ignorant and superstitious; the Franks, or the people of ancient Franconia, are lively, cunning and enterprising; the Bavarians, proper, sprung from a mixture of the Vindelici and Boii, are grave, loyal, faithful to their engagements, constant in their affections, attached to the ceremonies rather than the duties of religion, and ready to make any sacrifice for their country, if the priest commands it in the name of the Divinity.

Munich, the capital of Bavaria, is distinguished by several establishments for the relief of the indigent, hospitals for the old and infirm of both sexes, and others for orphans, foundlings and lunatics. It may be remarked too that most of these establishments were founded by pious and philanthropic inhabitants of the town; some have existed for nearly four hundred years, and since that period, virtuous citizens, guided by the purest philanthropy, have used their utmost efforts to mitigate wretchedness and misfortune, without being in any way assisted or encouraged by government. Food is gratuitously provided for six hundred persons, in an edifice erected for that purpose. A secret passage leads to the interior of the building; those who wish to conceal their poverty

What is said of their bigotry?—From whom are the Bavarians descended?—What is said of each portion of them?—For what is Munich, the capital, distinguished?—How are these institutions scribed?

from their fellow citizens enter it, and receive, without being seen, a sufficiency of wholesome provisions.

THE NETHERLANDS. — (Plate V. No. 20.)

THIS territory consists of two very distinct portions and formerly made one government only, which was a limited monarchy, but at present makes two separate kingdoms: HOLLAND in the north, and BELGIUM in the south; which together are called Netherlands, or Low Countries, from their flat surface and low situation; many of the towns and villages being below the level of the neighboring sea, but preserved from inundation, by the persevering industry of the inhabitants. In Holland, the established religion is Christianity of the Calvinistic form; but the Belgians are of the Roman Catholic persuasion.

The Dutch language (for so is the dialect of the Hollanders called) is a kindred tongue to the German, copious, though uncouth, and in need of improvement. The Flemish, or language of the Belgians, differs in some respects from the Dutch, but not so much as to prevent the natives from understanding each other. French is generally spoken, particularly in the south, where it has superseded the native tongue, except with the lower classes. Education is greatly promoted in this kingdom. The Dutch take the lead of the Belgians in literature: and both have produced painters of the first celebrity.

The Dutch are generally below the middle stature, inclined to corpulency, and remarkable for a heavy awkward mein. The females are by no means celebrated for elegance of figure, or expression of countenance.

Of what does the Netherlands consist?—Whence does it derive its name?—What is the religion?—What is said of the languages used in the Netherlands?—How are the persons of the Dutch described?

Their complexion is usually sallow; their manners are inanimate; and, what is not common in other countries, they are taller than the men.

The characteristics of the Dutch are patience, ingenuity, and perseverance. Their natural temperament is phlegmatic, and their labor consists rather in slow and continued application, than in arduous exertion. The love of money is their ruling passion, and the spring of all their actions. Smoking tobacco is practised by both sexes, old and young, at all hours; and as they are ever plodding upon ways and means to get money, no people are so unsociable. They will rarely step one inch out of their way to save from inconvenience those whom they do not know; and, on the other hand, they never lose a moment in the gratification of malice, the indulgence of envy, or the assumption of those petty triumphs, which, in other countries, fill life with much unnecessary misery.

The general character of the Belgians is much less fixed than that of the Dutch. Their situation brings them more immediately into contact with the French; and a considerable portion of the vivacity of that volatile people has been engrafted upon the gravity of the original stock. The most striking feature in their national character is an extravagant fondness for religious ceremonies and processions.

A stranger on entering Holland is struck with the extreme cleanliness and decorum of the towns and villages, as well as of the private abodes.

The dress of all but the sailors and lower classes resembles that of the English, though generally made of coarser materials. Those who are stamped with the gen-

What are their characteristics?—What moral traits are mentioned respecting them?—What comparison between the Belgians and the Dutch is made?—With what would a stranger entering Holland be struck?—What is said of the dress of the lower classes?

vine character of their native country, load themselves with enormous incumbrances of clothes. The hats of the women are as large as moderately sized umbrellas, set horizontally upon the head, so as to overshadow both face and body: they are mostly of straw, and gaudily lined within, with a broad riband pendent on each side. This hat forms a striking contrast with the remainder of the dress, which consists of a close white jacket, with long flaps; short colored petticoats, in the shape of a bell, scarcely reaching the middle of the leg; yellow slippers, without quarters at the heels; and caps exactly fitting the head and concealing the hair, but ornamented at the temples by gold filigree clasps, twirling like vine-tendrils over the cheeks of the wearer. Both men and women wear at least two waistcoats, with as many coats; and the men cover their limbs with double breeches, that hang loosely upon them.

The lower part of the houses in Holland is lined with white Dutch tiles; and some of the rooms are paved with small square tiles, put together without cement. The kitchen-furniture, in copper, pewter, and iron, affords a striking proof of the mistress's regard to neatness and cleanliness, which, however, is too frequently bestowed upon her furniture more studiously than upon her person. The beds and tables are covered with the finest linen, the rooms are adorned with pictures, and the yards and gardens with flowers. The rooms are warmed by means of stoves, placed beneath or around the apartments, so as to render the heat equal on all sides. The females have little stoves or pans of burning peat, which they put into a square box under their feet; and persons of condition take these with them to church, or on visits.

How are the hats of the women described?—What is said of the houses in Holland?—Of the furniture?—How are their rooms warmed?

The diet of the Dutch boors is usually coarse, consisting of roots, herbs, sour milk, and pulse. In towns, the common people fare better. All ranks are fond of butter; and a journey is seldom undertaken without a butter box in the pocket.

The diversions of the Dutch are mostly of the placid and retired kind, except that of skating, which is practised by both sexes, of all ranks, when the canals and rivers are frozen over. Sledge racing on the ice is also much practised at that season. In other respects, little of the robust is to be found in their amusements.

ENGLAND. — (Plate V. No. 17, 18.)

ENGLAND, Scotland, and Ireland, constitute the United Kingdom of Great Britain; the government of which is a limited monarchy. The established religion of England is Christianity, under a peculiar ecclesiastical administration; and all sects are allowed the free exercise of their own rites.

The English language is radically Gothic, enriched with words and phrases from the Greek, Latin, French, Italian, and Spanish, but different in its structure from them all. Education is much attended to; though, it is to be feared, superficial acquirements are too often suffered to usurp the place of solid instruction. Literature, the fine arts, science, and mechanics, are daily receiving fresh accessions to their stores, from the prolific genius of British skill.

The English are generally of the middle stature, well

What is the diet of the Dutch boors?—What are the diversions of the Dutch?

What general account is here given of Great Britain?—What is said of English language, education, and literature?—What is said of the persons of the English?

formed, generally robust, with regular features, and florid complexions, yet not so fair as the northern Germans, the Danes, and the Swedes. The females are equally distinguished for their personal and mental charms; their form, features, and complexion, bestow upon them a degree of grace and beauty which rivals the most elegant foreigners; while the peculiar modesty and neatness which pervade all their actions and habits, confer upon them charms, which are in vain sought for among the fair of other nations.

The natural proneness of the English to think before they speak, and their reluctance to enter into familiar converse with strangers, have subjected them to the imputation of being reserved and phlegmatic; but the most recent and candid travellers confess, that their reserve is more specious than real, and arises from habits of reflection, rather than from mistrust or moroseness. It has been said of the English that, of all people in the world, they have the least of a national character; unless this very singularity may pass for one. Indeed, there is no nation upon the globe, in which more singular, more eccentric, and more opposite characters are to be met with, than in England, where liberty moulds the manners of the natives, freedom directs their mode of thinking and judging, and every man may, if he will, appear as he really is. On the one hand, the Englishman is brave, generous, sincere, modest, when speaking of himself, though enthusiastic when talking of his country; a lover of freedom, devout, benevolent, open-hearted, devoid of treachery or malice, of sound judgment, and a promoter of the liberal arts and sciences: on the other side, he is frequently passionate, melancholy, fickle, and unsteady; one moment

To what imputation have the English been subjected; and what is said of this charge?—What is said of them in respect to national character?—What opposite traits of character do they combine?

applauding what in the next he will condemn; and his good-nature, which leads him to believe any tale of woe, or scheme of aggrandizement, without due examination, lays him open to numberless impositions and misfortunes.

The Baroness de Staël, speaking of the eccentricity of the English character, observes that there is 'a singular mixture of timidity and independence among the English: they do nothing by halves, and they pass all at once from a slavish adherence to the most minute usages, to the most complete indifference as to what the world may say of them. And yet the dread of ridicule is one of the principal causes of the coldness that prevails in English society.' The same writer gives them a meed of praise for politeness and gallantry, which might not have been expected from a female of her nation: but the Baroness, who was an intelligent traveller, judged from her own observation, not from common report. 'It has been much repeated on the continent,' says she, 'that the English are unpolite; and a certain habit of independence, a great aversion to restraint, may have given rise to this opinion. But I know of no politeness, no protection, so delicate as that of the English towards women, in every circumstance of life. Is there a question of danger, of trouble, of service to be rendered? There is nothing they neglect to aid the weaker sex. From the seaman, who, amidst the storm, supports her tottering steps, to the gentleman of highest rank, never does woman find herself exposed to any difficulty without being sustained; and everywhere do we find that happy mixture, which is characteristic of England—a republican austerity in private life, and a chivalrous spirit in the relations of society.'

What does the Baroness de Staël say of them, respecting this particular?—For what does she give them the meed of praise?—How are they viewed on the continent of Europe as to these particulars of character?—How are the women in England treated?

The incessant activity of the English has given occasion to a shrewd observer to remark: 'an Englishman, while he eats and drinks no more than another man, labors three times as many hours in the course of the year. His life is three common lives. People of other countries have some leisure hours; an Englishman has none. You may know him from all the rest of the world, by his head going before his feet, and by his pushing along as if going for a wager.' The same writer also adds, that an American gentleman, on his first arrival in London, observed, that 'all the people in the street seemed as if they were going on an errand, and had been charged to make haste back.' This incessant propensity to activity is not confined to any particular class: it is equally displayed in the garden of the laborer, the field of the farmer, the workshop of the artisan, the counting-house of the merchant, and the amusements of the gentleman.

The higher classes of the English observe great simplicity in their dress, except on public occasions, when they display much of elegance and somewhat of magnificence. The same characteristic neatness usually pervades their houses and equipages, which are rarely distinguished for useless pomp or parade. An enthusiastic love of independence, with a strong attachment to the enjoyments of domestic life, are distinguishing traits in the English character: and the servile deference shown in some other countries by the lower classes to the higher, is neither paid nor expected in England, where the mechanic and the laborer do not scruple to boast that 'their shilling is as good as that of the nobleman.' Young people in the metropolis and large towns are fond of showy apparel,

What remark has been made of them in consequence of their incessant activity?—What observation was made by an American gentleman upon the same subject?—Of the higher classes what is said?—What is said of the young people respecting the same subject?

which the improved state of the manufactures enables them to indulge in at an easy rate. Hence, on Sundays and holydays, apprentices and servants appear in all the gaiety of persons of rank and fashion: and the lowest tradesman endeavors to make a *respectable* appearance. On the subject of this respectability, the Duc de Levis remarks: ' Their dress is equally remarkable for its fullness, uniformity, and neatness; those scanty clothes, so mean and strangely absurd, which are met with on the continent, are never found in Britain; still less are they worn-out clothes, which, preserving the traces of a luxury unsuitable to the condition of those who wear them, appear to be the livery of wretchedness: on the contrary, all the apparel here seems at first sight fresh from the manufactory, and the same tailor appears to have cut out the coats of the whole nation; and we are almost tempted to ask if the English do not *export* their old clothes? The truth is, they wear them as long as we do, but preserve them better. The dress of the women is, like that of the men, almost uniform; although fashions change in England oftener than in any other country. Cotton and woollen stuffs, of which the texture, fineness, and patterns, are almost infinitely varied, constitute the basis of it. This advantageous practice, among a commercial people, who possess rich colonies, maintains a multitude of manufacturers, whose useful and charming productions are sought after and imitated throughout Europe.'

The favorite diversions of the English consist of hunting, coursing, and horse-racing; rowing and sailing are amusements peculiar to them, and in perfect unison with their insular situation and maritime character. The ring-

What does the Duc de Levis remark generally of their dress?—What does he say of the dress of the women and of fashions in England?—What constitutes the basis of their dress?—What are the favorite diversions of the English?

ing of bells is also much practised, and has been brought to great perfection in this country. A more refined and intellectual entertainment is sought in the charms of music, which is cultivated with great success; and many of the large towns, as well as the metropolis, have their music meetings and oratorios, together with assemblies and theatrical entertainments. The athletic diversion of cricket is still kept up in the southern and western counties; and is sometimes practised by persons of the highest rank. Cock-fighting, to the disgrace of the nation, is a favorite pastime among the great, as well as the vulgar; and pugilistic contests, though sometimes fatal to one of the combatants, are patronised by what is termed 'the sporting world,' for the sake of betting upon the dexterity and strength of the brutal competitors. Bull, bear, and badger baiting, are chiefly confined to the lower orders; as are also cudgelling and wrestling. The English are fond of skating, but not very expert at it, on account of the short periods of frost in their climate; yet are they adventurous in it, frequently to the loss of their lives.

The ancient hospitality of England has been greatly diminished, though it still lingers in the remote parts of the kingdom, around some of those venerable fabrics which constituted the glory of the feudal times. The humanity of the English is, nevertheless, manifested in large subscriptions for public charites, raised by all degrees, of both sexes, in addition to the immense contributions levied by law for the support and maintenance of the poor. Yet, through mismanagement of the funds, and a want of cooperation among the different societies, few nations are more burdened with poor; nor are there many countries

What more refined entertainment is mentioned?—What disreputable diversions are still kept up?—Of the skating of the English what is said?—What is said of English hospitality and humanity?—What is said of their being burdened with the poor?

in which the poor are in a worse condition. This fault proceeds from the independence and propensity to legislate, which are predominant in the national character, and which induce an Englishman to pour the streams of his benevolence through the channels of small societies, in the conduct of which he may have an active part, rather than contribute to one large and general fund, over which he could have no immediate control. This desire of pre-eminence is so engrafted upon the English feeling, that it is only necessary to announce that a certain situation, whatever labor, or privations, or expense, it may require, will procure to the occupier a degree of publicity, and instantly a host of competitors appears, each anxious to obtain the post of honor, even at the expense of his whole fortune; yet the very next day after he has been put in possession of what he so ardently sought after, the same individual may be found renewing his claim to public patronage, in order to be elected to some other nominal honor. In England, the elections are mostly popular; the places they confer are devoid of emolument: yet the canvassing for a seat in parliament, the mayorship of a city or borough, or the post of a churchwarden or an overseer in a parish, is carried on with indiscriminate energy by the candidates, and equal animosity among their adherents. In short, to *John Bull*, as the Englishman is facetiously called, a contested election is the best of all treats, transcending even his predilection for Christmas beef and plum pudding.

The passions of the English are very strong, notwithstanding their habitual coldness of manners. In great things, and even in matters of little interest, which their enthusiasm has magnified to importance, no men are more

What occasions this?—What is said of the desire of pre-eminence among the English?—Of the English elections what is said?—What is said of the passions of the English?

PLATE V.

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LONDONERS.



ENGLISH PEASANTS.

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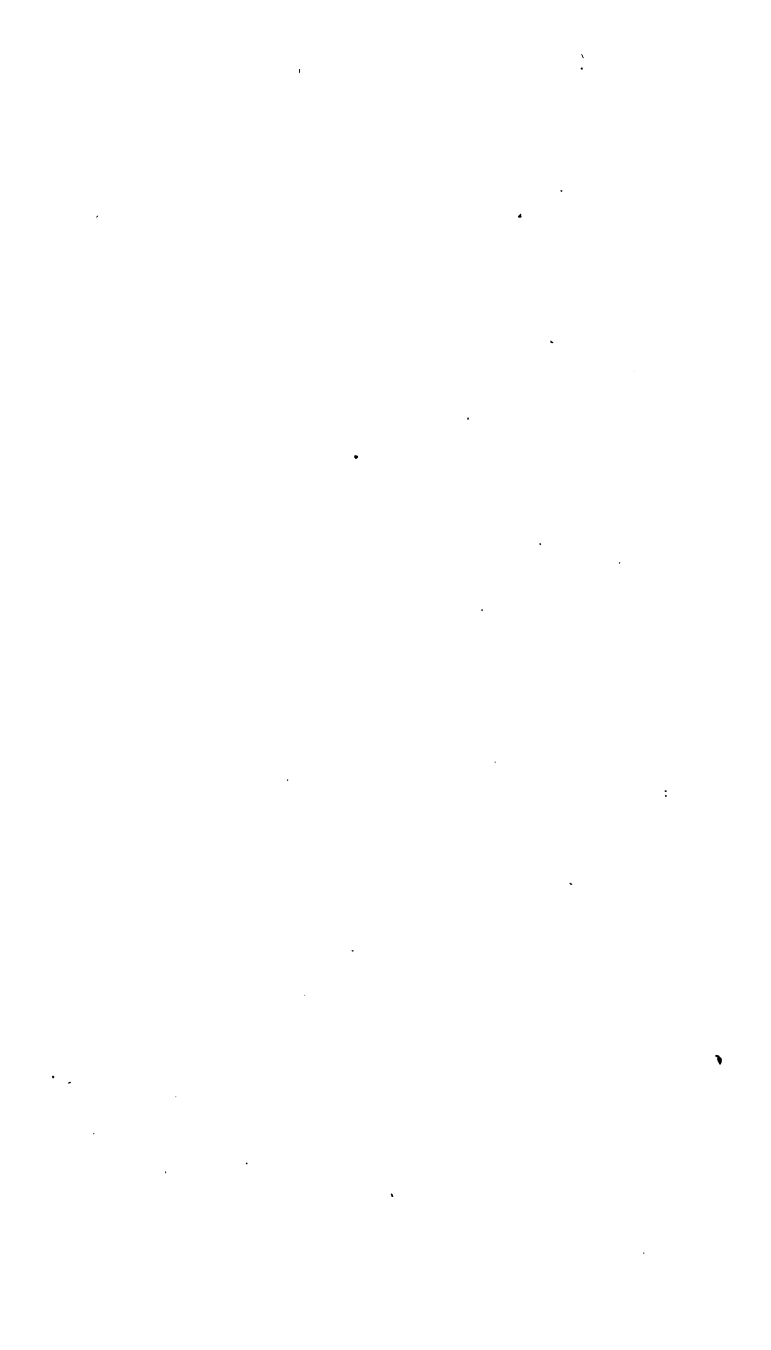
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SCOTTISH HIGHLANDERS.



HOLLANDERS OR DUTCH.



impetuous: abandoning their customary tranquillity, they give themselves up to extremes of all kinds; run in quest of danger; attempt extraordinary things; and delight in strong emotions.

In no country is Christianity more respected than in England; in none are greater pains taken to propagate it. Missionaries are despatched to every part of the world, and Bibles sent in large numbers into countries where the light of Christianity is obscured, or not yet displayed. This is not done in the spirit of proselytism, but as an ordinary effusion of English activity and benevolence. For, under the same impulse, if the inhabitants of a distant country be thrown into distress by some sudden calamity, a subscription is immediately opened in England for their relief; and persons of all classes press forward to fill up the list, according to their respectability, without regard to the religious tenets or political maxims of those whom they wish to serve.

The thirst for knowledge is insatiable in an Englishman, and he is led by it to traverse inhospitable climes and trackless regions in every quarter of the globe. If stopped in his progress by obstacles, which for the moment appear insurmountable, he returns, not in despair, but to provide such means as his ingenuity may suggest, to enable him to renew the attempt: and thus he penetrates the burning deserts of Africa, or cuts himself a way through the perennial ice of the polar regions.

WALES.

THE western side of England is inhabited by the Welsh, descendants of the ancient Britons, who, though

How is Christianity esteemed in England?—What is said of the benevolence of the English?—And what is said of their thirst for knowledge?

they have long lived under the English government, still remain an unmixed race, and adhere to the customs of their forefathers. Their language is a dialect of the Celtic; but in the towns the English is generally spoken. Wales was a seat of learning at a very early period, and furnished the Anglo-Saxons with an alphabet. In more recent times, it has produced some eminent literary characters.

In their persons, the Welsh are generally short and stout-limbed. The women, for the most part, have pretty round faces, clear complexions, with dark expressive eyes, and good teeth. The higher class dress like the English; but in the more humble ranks, the national costume is preserved, which, for both men and women, is composed of home-made woollen cloth. The coat, breeches, and stockings, of the men, are always blue, and their waistcoats red; their shirts, are of blue or red flannel, except in some parts of the northern counties, where they are striped. The common dress of the females in South Wales consists of a jacket, made tight to the shape, and a petticoat of dark brown or striped linsey-woolsey, bound with different colors. Young women wear mob-caps, pinned under the chin, and small round felt or beaver hats, like the men. The elderly women commonly wrap up their heads in two or three colored handkerchiefs, over which they put a large felt hat. Both young and old throw a scarlet whittle across their shoulders, which completes their dress. In North Wales, the costume is similar, except that the whittle is superseded by a large blue cloak, descending nearly to the feet, which is worn at all seasons, even in the hottest weather. Linen is rarely used; flannel being substituted in its place. Nor are

Who are the Welsh?—What is said of them?—How are their persons described?—How is their dress described?—What is said of costume and dress in North Wales?

shoes or stockings worn, except sometimes in fine weather; and then they are carried in the hand, if the owner be going any distance, and put on only at or near the place of destination, the feet being first washed in a brook.

The women of the higher class are generally well informed, and possess great volubility of speech, with a considerable portion of satirical wit. The men, who pay much less attention to mental attainments, are great sportsmen, and hospitable, but often addicted to excessive drinking; and so irritable, that trifling provocations have frequently engendered quarrels that have not subsided through many generations. They are very litigious; and there are few countries in which lawyers are so numerous, or so much employed.

The women of the lower order are sober and industrious: they assist in tilling the ground, and manufacture clothing for themselves and families; for to them belongs the whole process of spinning the wool, and knitting the yarn into stockings, or of dyeing and weaving it into cloth, flannel, or blankets. They are very tender mothers, and carry their children, tied upon their shoulders, wherever they go. The men are less industrious than the women, and do not work so many hours, nor with so much energy, as Englishmen.

The Welsh are religious observers of the sabbath; and the poorest cottager and his family, however numerous, are always clean and decent on that day. They still retain many of their ancient superstitions, prejudices, and customs; and are extremely credulous on many points, which persons of more enlightened understandings regard as mere illusions.

How are the higher classes of women described?—What is said of the men as compared with them?—How are the women of the lower order described?—How are the men?—How are the Welsh described, as to their regard for religion?

SCOTLAND. — (Plate V. No. 19.)

THIS country occupies the northern portion of the island of Great Britain, and was formerly an independent kingdom, between which and England many sanguinary wars were waged. And, though they are now united under one constitution, Scotland still retains her peculiar forms of ecclesiastical and common law, and her Presbyterian form of church government.

Two distinct languages are used in Scotland; that of the *Lowlands* or parts nearest England, consists of the ancient Scandinavian, intermixed with the Anglo-Saxon, and bearing a great analogy to the English. In the *Highlands*, a dialect of the Celtic, called *Gaelic*, is spoken, which has a great affinity to the Irish. Education has long been an object of primary attention in Scotland; instruction is brought within the means of the poorest inhabitants; and its effects are obvious in the national character. There are few departments of literature in which the Scots have not risen to eminence. In the arts they are deficient; but in the sciences they have displayed their native perseverance.

A spare habit of body and high cheek-bones characterize the inhabitants of Scotland, who are brave, patient of labor, and capable of enduring great fatigue. Few people have more affection for their native soil, yet few so readily abandon it: they go in quest of adventures into the most distant climes; and it has been observed, that there is scarcely a populous place in the world where a Scotsman is not to be found. In this state of voluntary exile,

How is Scotland described?—What is said of the language used in Scotland?—What is said of education and literature in this country?—How are the inhabitants of the country described?

they are remarkable for their parsimony, and success in obtaining posts of profit and of honor.

At home, the better sort of the *Lowlanders* differ little from the same orders among the English, either in dress, habits, or manner of life. Their dwellings are built in the same style; but their furniture is generally less expensive.

Animal food is seldom eaten by the lower orders; and wheaten bread is scarcely ever tasted by them. Oatmeal, made into bread, or prepared in a variety of other ways, constitutes the chief of their subsistence. With this hard fare, they are exemplary for good conduct; and always ambitious to appear, with their families, clean and decent on Sundays and holydays. Both high and low retain a fondness for the ancient national dishes, as the haggess, the singed sheep's head, the fish in sauce, the chicken broth, and minced collops.

The *Highlanders* are a brave and hardy people, ardently attached to the manners, customs, and language of their ancestors. Their ancient costume has fallen greatly into disuse, and a Highland chief, in the full dress of his country, is only seen on extraordinary occasions. It is, however, still retained by many of the peasantry, and is composed of a checkered woollen stuff, called *tartan*, woven in stripes of various colors, crossing each other at right angles. Above the shirt, the Highlander wears a waistcoat with sleeves of this stuff; and over his shoulders he throws his plaid, which is also of tartan, and commonly about twelve yards in width. This is sometimes fastened round the middle with a leathern belt, and, hanging down before and behind, supplies the place of breeches. This dress the Highlanders call a *phelig*, but the Lowlanders call it a *kilt*. A kind of short petticoat, of the same vari-

What is said of the Lowlanders?—On what food do they live?—
What is said of the Highlanders?—How is Scottish costume described?—By what names is their dress described?

egated stuff, is also frequently worn, and is denominated a *phelibeg*: this reaches nearly to the knee, and with short tartan stockings, tied below the knee with garters, formed into tassels, completes the dress. The lower classes cover their feet with brogues of untanned leather, and their heads with a flat blue cap, or *bonnet* as they call it, made of a particular kind of thick woollen cloth. A large leathern purse, richly adorned with silver, hanging in front, was always an appendage to the dress of a Highland chief, who also wore in the belt of his phelibeg, his knife, dirk, and iron pistol; the last sometimes of fine workmanship, and curiously inlaid with silver.

The dress of the Highland women consists of a petticoat and jerkin with close sleeves, over which they wear a plaid, fastened under the chin, and falling in graceful folds to the feet. Round the head they fold a kerchief, or a piece of fine linen, in various forms; though the young women have rarely more than a riband for this purpose. Shoes and stockings are little worn by the Highland females, except among the higher classes. In bad weather, the plaid is raised from the shoulders, and thrown over the head.

The habitations of the Highlanders are generally built in glens, or valleys, by the side of a lake, or near a river or stream, with a little arable land adjoining. The walls are of turf or stones, raised about six feet high, on the top of which is a roof, constructed with the branches of trees, and covered with turf, on which the grass continues to grow, so that a traveller, at a little distance, distinguishes, with difficulty, a hut from a green hillock. The interior is divided into three compartments, namely, the *bull*, or kitchen, the *benn*, or innerroom, and the *byar*, or cattle-

What appendage to the dress of a Highland chief was worn?—How is the dress of the Highland women described?—How are the habitations of the Highlanders constructed?

stall. The partition between these apartments is frequently no more than an old blanket, or a piece of sailcloth. In the kitchen, and sometimes in the inner room, are cupboard beds for the family: but more frequently, when the fire on the ground is extinguished, they lay their bed of heath and blankets on the spot, on account of the earth being dry.

Dancing is a favorite amusement in this country; but little regard is paid to art or gracefulness; the whole consists in agility, and keeping time to their own tunes. One of the peculiar diversions, practised by the gentlemen, is the *goff*, which is played with a bat and ball, and requires both skill and strength.

The game of *hurling*, which is also peculiar to the Scots, is only performed upon the ice, with large flat stones, weighing from twenty pounds to two hundred weight each, which the competitors hurl from a common stand towards a given mark. These two may be called the summer and winter diversions of all Scotland. The natives are expert at all other sports common in England, except cricket, of which they have no notion.

Those inhabitants of Scotland, who live chiefly by pasturing sheep and cattle, have a natural vein for poetry and music. The beautiful simplicity of the Scottish tunes is relished by all true judges of the science, or admirers of nature. The favorite national instrument is the bagpipe, which was introduced into the country by the Norwegians at a very remote period. A certain species of this music arouses the Highlander in the same way that the sound of the trumpet gives animation to the war horse; and even produces effects little less marvellous than those recorded of the Orphic lyre.

How are they divided?—What is said of dancing and goff as practised in Scotland?—And of the game of hurling?—What is said of the taste of the Scots for music?

IRELAND.

THIS island, situated to the west of Great Britain, and separated from it only by a strait, constitutes a portion of the British empire. The government is consequently the same; and so is the authorized religion; but the majority of the people are Roman Catholics.

The Irish language is a dialect of the ancient Celtic, and nearly the same with that of the Scottish Highlanders. The use of it occasions among the common people a peculiar tone or *brogue*, which has become so general, as to prevail even in the higher classes, though they do not understand Irish. The literature of Ireland has a claim to antiquity: during the dark ages, Ireland was the asylum of European learning: in modern times, she has produced numerous eminent men of letters; and few nations have given more undeniable proofs of a genius adapted to literary and scientific pursuits. The national music is chiefly of the plaintive kind; yet not altogether destitute of lively and exhilarating strains. The favorite national music is the bagpipe, which only differs from that in use in Scotland in producing more melodious tones.

The Irish are in general of shorter stature than the English, and, among the lower classes, personal beauty is less diffused. This is attributed to the different modes of living in the two countries. In England, the meanest cottager is better fed, clothed, and lodged, than the most opulent Irish farmer, who, unaccustomed to the comforts of life, has recourse to deep potations of ardent spirits, which stunts the growth of the race. In the superior

What account is given of Ireland?—What is said of the language of the country?—And of the literature?—And of the music?—How are the persons of the Irish described?

classes, where these impediments do not prevail, the men acquire the standard height of Englishmen, and the females have a prepossessing appearance.

Dauntless valor, ardor of affection, incorruptible fidelity in keeping secrets, impatience of injury, implacability in resentment, unbounded hospitality, strong local attachment, parental and filial tenderness, insatiable inquisitiveness, endless loquacity, acuteness and shrewdness mixed with blundering precipitancy, mark the genuine Irishman, with whom every thing is in extremes. He entertains a high idea of himself, and the advantages of his country; is greedy of praise, irritated by censure, and easily offended. Though sometimes parsimonious, he is more generally improvident, enjoying the present moment without thought of the future.

The higher classes are possessed of an overbearing pride. Every kind of business they despise, except that of a wine-merchant, in which some branches of the first families are engaged — a predilection strongly indicative of the national partiality for the juice of the grape.

The mercantile and trading community of Ireland are not characterized by that spirit of industry, enterprise, and perseverance, by which the British merchant is distinguished; and bankruptcy is more frequently the consequence of expensive habits than of unsuccessful speculations.

The common people are in a miserable state of poverty. In the country, they live in mean huts, or cabins, built of clay and straw, partitioned in the middle by a wall of the same materials. One of these apartments accommodates the family, who live and sleep promiscuously, having their turf fire in the midst of the floor, with an opening through

What is said of their social character?—What is said of the higher classes?—How is the mercantile and trading community of Ireland described?—What account is given of the common people?

the roof for the escape of the smoke: the other is occupied by a cow, or such articles of lumber as are not in immediate use. Potatoes, with coarse bread, eggs, milk, and occasionally fish, constitute their food: for, however plentifully the surrounding fields may be stocked with cattle, these poor natives are so oppressed and squeezed by their imperious landlords and lease-holders, that they rarely taste butcher's meat.

In all the cities of Ireland, there are districts called *Irish Towns*, occupied entirely by the poor, whose mud cabins, thatched with straw, are half buried amidst hills of dirt. These are usually found in the suburbs, and shelter a race of idle wretched beings, for whom the slow progress of improvement has not yet provided any adequate employment. The women and children gather dung, or pilfer turf, for firing; and the men occasionally get a day's work, which enables them to purchase a few potatoes and sour milk. In all this misery, however, with famine continually staring him in the face, the Irishman is always cheerful, and ready to share his morsel with his more destitute fellow creature.

When one of the lower class of Irish would appear dressed, at a fair or on a holyday, he puts on his whole stock of apparel: and at such seasons it is not uncommon to see him, though in the hottest part of the summer, toiling under the weight of a couple of shaggy great coats. When inspired by whisky, of which they are immoderately fond, the men become very quarrelsome; and if this happens where numbers are assembled, old quarrels are renewed, not a few broken heads are the consequence, and too often death ensues.

The Irish expend large sums upon funerals; and such is their ambition for pageantry and show on these occa-

And of the Irish Towns?—How do the people live in them?—How are the Irish on holydays described?—Of their ambition for pageantry at funerals?

sions, that the poor often begin to collect money for defraying the expense before the person is dead. They have also the practice of *waking the dead*; and employ hired mourners, called *keeners*, who, to excite the feelings of their audience, inquire of the deceased, Why he left them? If he had not every comfort he could wish for? with many similar interrogatories, which, as observed in the case of the Norwegians, (see. p. 31) must only be considered as incentives to grief. We shall find the same practice common among other tribes, as we proceed. The lowest price for one of these *keeners* is five shillings; and the poor will distress themselves in any way for other things, rather than omit this tribute of respect to a deceased friend. Every interval of the *keener's* catechetical rhapsody is filled up with the loud lamentations of the surrounding friends, who are always numerous on such occasions. When he has given what he considers the worth of his hire, he retires from his station at the head of the corpse; the cries of the company cease, and eating and drinking commence; after which, amusements of various kinds are resorted to, dancing not excepted. On the day of the funeral, the coffin is placed upon a common car, drawn by a single horse, surrounded and followed by a vast concourse of people, in long blue cloaks, giving loud utterance to their grief. As the funeral proceeds, the cavalcade is augmented from the villages near which it passes, and the noise is proportionally increased: but as the crowd usually consists of strangers, the symbols of real grief are not observable in their countenances.

In the north of Ireland, the custom of waking is confined to the Roman Catholics. The Presbyterians assemble on such occasions, but they have no *keener*, nor amusements; neither do they sit up all night with the corpse, as in the south.

How is their practice of waking the dead described?—How are their funerals conducted?—What is the practice in the north of Ireland?

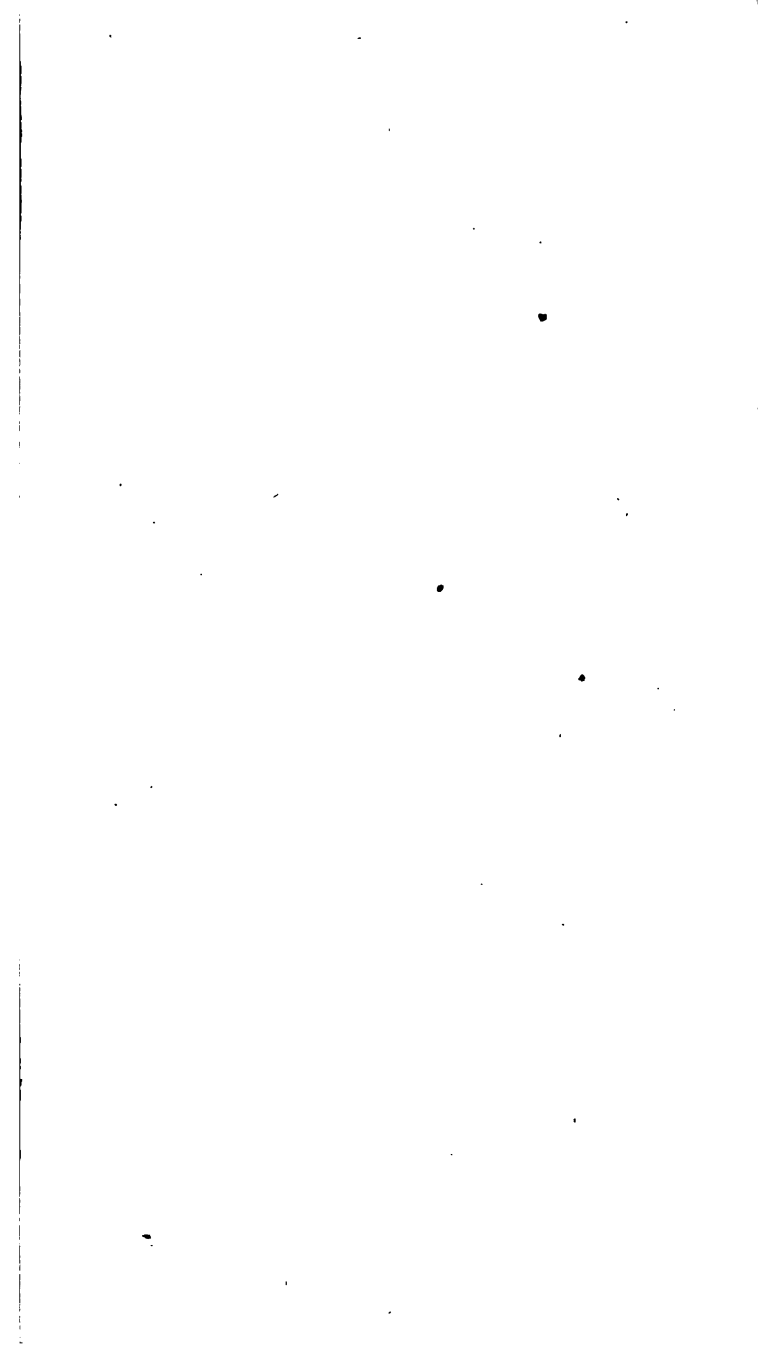
FRANCE. — (Plate VI. No. 21, 22.)

FRANCE is literally the land of frivolity, the emporium of fashion, where you will find characters far different from any we have hitherto examined: for in no other nation is the pursuit of pleasure so ardent, nor do trifles so extensively occupy the attention of all ranks; but they are disguised under the denomination of *taste*. You will here meet with a great deal of politeness; but you must be prepared for an equal share of insincerity. You will hear much of honor; but, on examination, it will often prove only a tinsel substitute, devoid of the sterling basis of Christian integrity.

The government of France is a constitutional monarchy, in some respects resembling that of Great Britain, but differing from it in many essential points. The established religion was the Roman Catholic till 1830; now all modes of Christian worship, as well as Judaism, are nominally tolerated: Protestants, however, are sometimes exposed to insults from the bigoted populace.

The French language, which is known and spoken in all parts of civilized Europe, is chiefly derived from the Latin, but intermixed with many words and idioms of Celtic and Gothic origin. It is peculiarly adapted to the lighter species of writing. The education of all classes is extensively promoted in establishments, public and private, of every degree. Literature has long been in a progressively flourishing state; but it has neither the bold spirit of inquiry and inventive genius of the British and Italians, nor the laborious research and patient investigation of the Germans.

What general description is given of France?—What is said of the government and religion of France?—How is the French language described?—What is said of literature in France?





PARISIANS.



FRENCH PEASANTS.



SWISS PEASANTS.



CORSICANS.

In science, France has several distinguished names; but does not seem to be replacing those she is losing with any thing like their equals. In medicine, she is decidedly inferior to England. In the fine arts, she has some eminent men; but her painters and sculptors are too apt to disgrace their professions by a meretricious taste and an immoral prostitution of their talents.

In their persons, the French are slender, well-proportioned, and rather shorter than the English.—Their eyes are black, and their complexions brown, or sallow. The women are more remarkable for vivacity than beauty. The superior people are very attentive to the exercises of dancing, fencing, and riding, in all which they generally excel in point of gracefulness; and their example is followed as much as possible by their inferiors.

Paris sets the fashions of all Europe; and an immense trade in articles of dress and new patterns is carried on by tailors, dressmakers, and milliners. Every week has its new female fashions, and every month its new cut for the male attire; so that it would be impossible to describe any particular dress as a standard. But notwithstanding this fickleness of fashion in the metropolis, and other large cities of the kingdom, the mass of the provincials, especially the peasants, remain faithful to the ancient costume of an enormously large hat, loose breeches, and wooden shoes, for the men; and the jerkin and short petticoat, with a high cap, for the women.

Politeness and good manners may be traced, in varied degrees, through all ranks of the people. The lower class behave with a surprising degree of civility towards each other. Brutal quarrels, and noisy drunken fellows, are nuisances seldom met with. This temperance of the

And of science and the arts?—How are the persons of the French described?—What is said of French fashions?—Of the politeness and good manners of the French what is said?

men is emulated by the modest deportment of the women; and in fine evenings, the streets of towns, and public places, are filled with groups of both sexes, of all descriptions, engaged in conversation; the charm of which is so fascinating to the mind of a Frenchman, that he seems to lose all idea of self-respect before its allurements; and under its influence the decorated chevalier may be seen contending with the unwashed blacksmith.

The females of France take an active part in all the concerns of life: at court, they are politicians; in the city, merchants and tradeswomen; in the country, farmers and laborers, there being scarcely an operation of rural economy in which they do not take a share, ploughing itself not excepted. In every department they occupy an important station, and are expected to act and decide of themselves in the most important relations of life.

The quantity of vegetables, fruits, and eggs, to be seen on a market day, surprises an Englishman: but his wonder ceases, when he has learned that these light articles, with bread, constitute the greatest part of a Frenchman's diet. He is equally surprised at never seeing a joint of meat brought to table, and seems to make little account of the numerous dishes of chops, fish, chickens, vegetables, fruit, which rapidly succeed each other; for no more than one dish is laid on the table at a time. Neither is he much pleased with the small blunt knife that is put before him; forgetful that there is neither leg of mutton nor round of beef to be carved; and as for the poultry, it is so young, and so thoroughly cooked, that it may be separated with the greatest facility.

Sunday is but slightly observed in France, at any season; scarcely at all during the harvest. Some people

How do they show themselves?—What character is given of the females in France?—What surprises an Englishman in France?—What is the mode of living in France?—How is Sunday spent?

go to church for about an hour; but, before and after, the tokens of a sabbath are scarcely perceptible. All the theatres and places of amusement are open, and more frequented than on any other day of the week. On a Sunday evening, every village has its rural ball; for dancing is the rage of all classes; and, from its great prevalence, private persons are met with in every society, whose talents rival those of the professors.

The temperate mode of life pursued by the French, their geographical position, and agricultural pursuits, exempt them from that variety and severity of disease to which Englishmen are exposed. This fact is exemplified, as well in the happy constitution of the people as in the advanced age to which they live. 'He was *only* fifty-six or sixty,' is a common formula of French biography. Men of seventy or eighty have usually as much life and playfulness in France as their grandchildren.

SWITZERLAND. — (Plate VI. No. 23.)

THIS country lies on the east of France, and is the seat of honest simplicity and invincible attachment to liberty. The government is a federative republic; that is, each of the twenty-two provinces, or cantons as they are called, of which the state consists, is independent as to its internal affairs; but they are united for their mutual protection. Some of the cantons are aristocratical, others democratical, and in a few a mixture of both forms prevails. So, also, in some of the cantons the Protestant religion is established, in others Roman Catholicism; in the remainder both are professed. A dialect of the German is the language chiefly spoken in Switzerland; but

And how is Sunday evening?—What is said of health and longevity in France?

How is Switzerland described?—What is said of the religion and literature of this country?

French and Italian are used in the districts which border on France and Italy; and in the country of the Grisons, the Romanese, a derivation from the Latin, is the common dialect. Education has long been an object of care in this country; and travellers have been surprised at the general intelligence of the lower classes. Indeed, the Swiss have distinguished themselves in almost every branch of literature and science.

The Swiss are generally tall, well proportioned, active, and laborious; distinguished for their honesty, steadiness, and bravery; and, above all, for their zealous attachment to the liberties of their country. In common with other republicans, they possess a natural frankness and peculiar tone of equality, arising from a consciousness of their independence. They also display a fund of original humor, and are remarkable for great quickness of repartee and sallies of wit, which render their conversation agreeable and interesting. Such is also the integrity of these people, that, in some parts of the country, neither attorney nor notary is to be found; contracts are inscribed on pieces of wood, instead of parchment; and the doors are without locks, because there are no thieves.

The dress of the Swiss peasants is very particular. They have little round hats; coats and waistcoats of a kind of coarse black cloth; breeches of coarse linen, somewhat like sailors' trousers, but drawn together in plaits below the knees; and stockings of the same sort of stuff. The women wear short jackets, with a profusion of buttons, and petticoats reaching to the middle of the leg. The sleeves of the under garment are full, and tied above the elbows. Unmarried females set a value on the length of their hair, which they separate into two divisions, and

And what is said of the education?—How are the persons of the Swiss described?—What is said of the social and moral character?—What is the dress of the Swiss peasants?—What is the dress of the Swiss women?

allow to hang at full length, braided with ribands. After marriage, these tresses are twisted round the head in spiral lines, and fixed at the crown with silver pins. Both single and married women wear straw hats, ornamented with black ribands.

Most of the houses in Switzerland are built of wood, with staircases on the outside; large, solid, and compact; and great penthouse roofs, reaching very low, and projecting beyond the area of the foundation. This peculiar structure is designed to keep off the snow, and is in unison with the beautiful wildness of the country. The houses of the principal burghers are of the same materials, but larger. Numerous cottages, called *chalets*, built on the sides of the mountains, are merely wooden hovels, with only one or two rooms; and some have their roofs secured by no other fastening than the pressure of stones laid upon them. Several of these rustic dwellings are situated in places almost inaccessible to any but a Swiss; and to screen them from the effects of the tremendous avalanche, or descent of mountain snow, they are commonly placed beneath some towering rock, over which the desolating ruin shoots, without touching the humble hut.

The cleanliness of the people and their houses is peculiarly striking; and altogether their manners and customs afford strong points of contrast with those nations which labor under the oppression of despotism and tyranny. The meanest cottage cannot fail to impress upon the observer a pleasing conviction of the peasant's happiness. In the Plate referred to at the head of this article, a young herdsman of the Alps is supposed to have just descended from the mountain, on a Sunday morning, carrying some rich cream for his wife's breakfast. His wife, habited in her

Of what are the houses in Switzerland built?—What is said of the Swiss cottages, called *chalets*?—How are they situated?—How is the cleanliness of the Swiss described?

best attire for his reception, has been filling up the interval of his arrival by feeding her poultry, and has just completed her labor as he enters their little enclosure. The day is dedicated to domestic happiness; for he is absent from home all the rest of the week.

The Swiss dinner is usually served at twelve o'clock; in the afternoon, the gentlemen assemble in clubs, or small societies, in the town, during winter, and at their respective villas in the summer. They frequently smoke, partake of wine, fruit, cakes, and other refreshments. The women, for the most part employed in domestic occupations, or the improvement of their children, are not fond of visiting.

In some parts of Switzerland, and particularly in the canton of the Valais, a number of *Goîtres*, or persons with excrescences under their chins, and *Cretins*, or idiots, are met with. The first of these afflictions is ascertained to arise from the quality of the water; and the second is suspected to originate in the same cause. The *Cretins* may be seen basking in the sun, with all the marks of genuine imbecility; and they are always treated with great respect by the common people, who esteem them as blessings to their parents, from a notion that, as they are incapable of intentional criminality, they are certain of happiness in a future state; and they therefore designate them 'souls of God without sin.'

SPAIN. — (Plate VII. No. 25, 26.)

ON the south of France is a vast ridge of mountains, called the Pyrenées; and on the other side is an extensive peninsula, the greater part of which is occupied by the

How the reference to the plate explained?—In what manner do the Swiss employ themselves?—Who are the *Goîtres*?—How are they described?

kingdom of Spain. The government is monarchical, and has hitherto been distinguished by features of despotism. But, of late, its character has been somewhat ameliorated, and attempts are making to assimilate its institutions to those of France. The established religion is Roman Catholic. The Inquisition was suppressed by Napoleon, and is now at an end.

The language of Spain, in which the Latin prevails, with a large admixture of the Gothic and Moorish dialects, is rich and sonorous, well adapted to poetry, naturally grave, yet easily admitting of pleasantry. Education has not been neglected in Spain, though its effects are less evident than in most other European countries; a defect arising from maladministration. From the same cause, Spain, which once excelled in history, poetry, and romance, has descended from her eminence, and sunk below her neighbors; and the arts and sciences, of which numerous monuments remain to attest their former vigor, are, from the same cause, equally depressed.

The Spaniards are derived from an intermixture of Celts, Carthagians, Romans, Goths, Saracens, and Moors, who by turns have had dominion in the country. As some of these settled in one quarter, and some in another, the population is much diversified in the different provinces. The general appearance of the Spaniards is good, the shape delicate, the head finely formed, and the countenance intelligent; the eyes are quick and animated, the features regular, and the teeth even; the complexion is swarthy, yet varying in degrees of darkness, and sometimes exhibiting an olive hue. The Castilians appear delicate, but are strong, and have a manly frankness in their countenance and manners.

What is said of the government and religion of Spain?—What is the language of the country?—What is said of education, literature, the arts, and sciences?—From whom are the Spaniards descended?—How are the persons of the Spanish described?

The Spanish women are generally small and slender, and take great pains to acquire and preserve a genteel shape. They have mostly brown complexions, the few who are fair being chiefly to be found in Biscay: their face is oval, with eyes and hair brown or black, mouth agreeably proportioned, red lips, white and well set teeth, which, however, they do not long preserve, through want of care. They have a peculiar grace or suppleness in their motions. Their conversation, which is lively and easy, is full of choice expressions. They are violent in their passions, ardent in imagination, but generous, and capable of sincere attachment.

The Spaniards are remarkable for great gravity of deportment and taciturnity. A pensive kind of dignity uniformly marks their mien and air; and their pace is so extremely slow, that, at a little distance, it is scarcely possible to determine whether they are in motion or not. They hold their priests in so much veneration, that they kiss the very hem of their garments; and they entertain an unreasonable contempt of other nations, especially if Protestant. Pride, vanity, indolence, avarice, and insatiable thirst of revenge, are among their predominant vices.

Few of the higher classes wear the ancient costume of black cloaks, short jerkins, slashed breeches, and long Toledo swords, except on particular occasions; but it is still generally worn by the lower orders, and varies in almost every province. Both men and women are very extravagant in dress and personal ornaments. The Spanish women, in general, dress only for the street; for, upon their return home, they take off their good clothes, and display an appearance, for which even the effects of a sultry climate can afford no adequate apology.

What is said of the women?—What is the social and religious character of the Spaniards?—What is said of the ancient costume?—How do the Spanish women dress?

Fruits and vegetables form the principal food, even at the best tables; chocolate is the most common beverage of all ranks; at dinner the ladies drink water, and the gentlemen but very little wine. This temperance is superinduced by the heat of the climate, which would give mischievous effects to a higher regimen. At dinner, in many parts of the country, the master of the family sits down to table in a chair; but the women and children sit cross legged on a carpet, after the manner of the Moors. After dinner, they usually sleep two or three hours; during this time of repose, which is called *siesta*, the shops in Madrid and other cities and towns are shut up; and few persons, except foreigners, are to be seen in the streets.

Spaniards are so much addicted to smoking, that they have always a cigar in the mouth, in the streets and public walks; in coffee-houses, at cards, at balls, in the interior of families, and even at parties in presence of the ladies: physicians smoke at their consultations, statesmen at their councils, the judge upon the bench, and the culprit at the bar. A present of Havana cigars is the greatest favor that can be bestowed upon a Spaniard, and as fully secures his affections as a good dinner is said to conciliate those of an Englishman.

Dancing is a favorite amusement of the whole nation; young and old equally engage in it with enthusiasm. Besides the dances common to other countries, the Spaniards have three that are purely national, namely, the *fandango*, the *bolero*, and the *seguidilla*. Mr. Townsend gives a lively idea of their passion for these dances, by saying: 'If a person were to come suddenly into a church, or a

What is the principal food in Spain? — How are the dinners described? — What is said of the Spanish propensity for smoking? — How do the Spaniards esteem dancing? — What does Mr. Townsend say of their propensity for this amusement?

court of justice, playing the *fandango* or the *bolero*, priests, judges, lawyers, criminals, audience, one and all, grave and gay, young and old, would quit their functions, forget all their distinctions, and commence dancing.' Nocturnal serenades of vocal or instrumental music are given by the young men under the windows of their mistresses. *Romaries*, or pilgrimages, to celebrated chapels, or hermitages, on the eve of the festival of the patron saint, are very fashionable, and present living scenes as grotesque as that described by Chaucer. The devotees, and those who accompany them from curiosity or worse motives, pass the night either in the porch of the church or chapel, or in the neighboring fields, or under tents: men, women, and children are huddled together: they eat, drink, laugh, sing, lie down and sleep; while darkness throws a veil over a scene altogether incompatible with acts of devotion. In the same spirit, when the church bells, at sunset, give the signal of repeating the prayer to the Virgin, the performers at the theatres, as well as the audience, fall upon their knees, and so remain for several minutes: the busy multitude in the streets are also hushed on the same occasion, and arrested in their pursuits, as if by magic, and all carriages stop: the women cover their faces with their fans, the men take off their hats, and all breathe, or are supposed to breathe, a short prayer to the protecting power, which has brought them to the close of another day. After a short pause, the women uncover their faces, the carriages drive on, and the whole crowd is again in motion as before.

In all the provinces of Spain, particularly those of the south, a distinct class of people, called *Gitanoes*, or *Gipsies*, are numerous. Though admitted to the privileges of Spaniards by Charles III. who allowed them to bear the

How are the Spanish *Romaries* described?—What takes place at the sunset bells?—Where are the Spanish gipsies found?

honorable appellation of *New Castilians*, they are the same erratic race, and bear the same physiognomy that distinguishes them in other countries. Some of the men are engaged in petty traffic; many of them are provincial actors and teachers of the *fundango*; and some few are innkeepers, in the small towns and villages. Music, dancing, and fortune-telling, are the chief occupations of the females.

Gallantry is so truly national in Spain, that it descends even to the peasantry, who always pay a marked deference to the female sex. They also possess a degree of civility towards strangers, and an easy style of behavior, very remote from the churlish and awkward manners of the English and German rustics. There is in their demeanor a constant cheerfulness, which strongly prepossesses a stranger in their favor. Yet, though they treat every man they meet with politeness, they naturally and justly expect an equal return of civility, the omission of which would be sure to incur an insult.

PORTUGAL.—(Plate VII. No. 27, 28.)

THIS kingdom, which occupies the western border of the Spanish peninsula, was under a despotic government, but has been made a constitutional monarchy. The Roman Catholic is the established religion. The language is a kindred dialect to the Spanish, but more intermixed with French words and phrases. Literature, the arts, and science generally, are here in a very depressed state.

The Portuguese resemble the Spaniards in many respects; but the higher classes have less knowledge with

How are they described?—What is said of Spanish gallantry?—How are strangers treated by the Spaniards?

What general description is given of Portugal?—How are the Portuguese described?

more voluptuousness; and the lower orders are more lively, industrious, and intelligent. In general, they are not so tall, nor so well made, as the Spaniards; they have swarthy complexions, black hair, and dark eyes; and are of an irascible revengeful disposition. The women are small, with brown complexions, but regular features and dark expressive eyes. The round face and plump form, are more esteemed in this country than the long tapering visage and thin delicate frame of the Spanish ladies. Sensibility and modesty are characteristic of the Portuguese females. Their usual dress is a kind of black garment, over a petticoat of the same color, except in Lisbon, where the women wear black silk *mantos*, a kind of garment that covers the head and the upper part of the body. Cloaks and petticoats of woollen cloth, of divers colors, fringed with gold lace or ribands, are worn by the inferior ranks; but cottons, muslins, and colored silks, are rarely seen upon a native. The form of the female attire does not undergo a change once in an age; and milliners and fancy dressmakers are as much unknown in Lisbon as they were in ancient Sparta.

The men have generally adopted the English and French costumes, over which they throw a large cloak, called a *capote*, and this is used at all seasons. The straw mantle worn by the Spanish shepherds of Leon is also used by the Portuguese peasants; and a high conical cap frequently supplies the place of a hat. About the waist they wear a party-colored sash, in which is carried a dirk, or long knife. Their favorite instrument of music is the bagpipe, which they adorn with ribands, as do the Scottish Highlanders; and to the sound of this, two or three of them dance a kind of reel; or, if the tune be slow or solemn, the piper walks backwards and forwards as he plays amidst a silent and attentive crowd. In their

What is said of the women?—How do they dress?—What costume do the men adopt?—What is their favorite musical instrument?



SPANIARDS.



THE SPANISH FANDANGO.



PORTUGUESE.



RELIGIOUS HABITS AT LISBON.

lively dances, they raise their hands above the head, and keep time with castanets. The guitar is also in as much use in Portugal as in Spain; the Spanish dances are adopted; and the fandango, under the name of a *soffa*, has lost nothing of its wanton character by the transfer.

To the enterprising spirit of the Portuguese of the fifteenth and sixteenth centuries we are indebted for the discovery of the Guinea coast, the Cape of Good Hope, and the passage by sea to the East Indies. They were the most adventurous and most mercantile people of their day. But the modern Portuguese have none of their spirit: with a firm belief that their country is "the blessed elysium," and Lisbon the greatest city in the world, they entertain a sovereign contempt of all other countries, especially of such as do not produce corn, wine, and oil; and cannot be persuaded that any spot upon the globe could afford them so much happiness as they experience at home. No wonder, therefore, that they should have an aversion to going abroad in search of adventures or of new discoveries: and the Portuguese who should propose to go and spend a winter or two under the arctic circle, would be considered as a madman.

The Portuguese peasantry, however, are not objects of envy to people of the same class in England. Their fare is of the coarsest kind: though they are surrounded by the luxuries of nature, a piece of black bread and a salted pilchard; or a head of garlic, constitute their chief diet; or, if they can sometimes procure a salt cod, they consider it a feast. Their dwellings are miserable huts, with scarcely any furniture in them; and, like the Moors, they sit cross-legged on the ground.

What other amusements have they?—How did the Portuguese formerly become distinguished?—What is said of the modern Portuguese in relation to the same subject?—What description is given of the Portuguese peasantry?

In the metropolis, a taste prevails for pomp and parade; but it is accompanied by great hospitality to strangers. Amusement is sought with much eagerness; and music, balls, theatres, billiards, cards, dice, bull-fights, and church festivals, occupy the thoughts of all who are not compelled to labor for daily subsistence. All the porters are Gallegos, or Galicians, an industrious and honest race, yet despised for the very qualities that render them respectable. One of their principal employments is supplying the citizens daily with water, which they carry in small wooden barrels upon their shoulders from the different fountains. The fidelity of these people is proverbial: in the houses of the foreign merchants, they are the only servants employed; and many of the Portuguese prefer them in that capacity to natives.

Beggars are a formidable class in this country; they infest every place, not entreating, but demanding alms. If they meet a well-dressed person on the road, he must offer them money, the amount of which is not always left to his discretion. He must give first for the sake of St. Anthony, then for the sake of St. Francis: after which he is called upon to give for the honor of the Virgin Mary; and ultimately he is robbed for the love of God!

Among the peculiarities of the Portuguese, the following are very conspicuous. Corn, instead of being threshed, is trodden from the husk by oxen. Women, when they ride, sit with the left side towards the horse's head; and a postilion rides on the left horse. Footmen play at cards whilst waiting for their masters. Tailors sit at their work like shoemakers. Hairdressers appear on Sundays with a sword, a cockade, and two watches, or at least two watch-chains. A tavern is known by a vine-

Of taste in the metropolis what is said?—What account is given of the porters?—How are the beggars described?—What peculiarities among the Portuguese are named?—What other ones are named?

bush; a house to be let, by a piece of blank paper; and a Jew by his extra catholic devotion. Fishwomen are seen with trinkets of gold and silver about the neck and wrists; and the custom of wearing boots and black conical caps is peculiar to fruit-women.

In visiting any one above the rank of a tradesman, it is necessary to wear a sword and *chapeau*: if the family be in mourning, the visiter must also wear black. If he come not in a coach, the servant will not consider him a gentleman: and were he to visit in boots, he would commit an unpardonable offence, unless he likewise wore spurs. The master of the house follows the visitant when he comes in; and precedes him when he goes away.

Easter Sunday is the accession of what is called *the Emperor of the Holy Ghost*; a personage of equal importance with the *Boy Bishop* of former times in England. In short, this emperor is a little *boy*: his reign lasts only till Whitsuntide; but his privileges are for life; and he may commit any crime short of high treason, with impunity.

ITALY. — (Plate VIII. No. 29.)

THIS celebrated country has, on account of its diversity of scenery, the luxuriance of its produce, and the salubrity of its climate, justly obtained the title of "the garden of Europe." In ancient times, it was the seat of the most extensive and renowned empire recorded in the annals of history; and in later periods it has been the seat of an ecclesiastical supremacy, of which the influence has been, more or less, felt in every quarter of the world. You will readily conceive that the empire was the Roman, and the supremacy that of the Pope.

What usages prevail in relation to visiting?—In what manner is Easter Sunday observed in Portugal?

What general account is given of Italy?

This country consists of a very prolonged peninsula in the Mediterranean; and is divided into various states; but with little difference as to the persons, dispositions, and dress of the inhabitants. The government is generally of the despotic character; and the religion is the Roman Catholic. The language, derived from the Latin, is elegant and melodious; and literature, though much depressed, in comparison with what it has been, is still respectable. Italy was once the seat of the fine arts; but these have long since declined. The Italian music has carried the harmony of sounds to the highest pitch of perfection hitherto attained, and may be said to have tuned every delicate ear in Europe.

The Italians are, in general, well proportioned, active, and comely. The ladies are remarkably handsome. In their external deportment, these people have a grave solemnity of manner, which is sometimes thought to arise from natural gloominess of disposition: but they are nevertheless cheerful, and give themselves up with ardor to every pleasure, even the most trifling.

The best quality of the modern Italians is sobriety; the immoderate use of strong liquors being almost universally discountenanced. Under every form of government they seem cheerfully to acquiesce; at least, they conceal their sentiments by a rigid silence on political subjects. With great taciturnity, however, they discover but little reflection; and they feel with greater accuracy than they reason; being more apt to mislead themselves when they take time to deliberate, than when they act from the impulse of the moment. Duplicity is a striking characteristic of these people; and, to gain a particular object,

Of what does the country consist, and how is it divided?—What is said of the government, language, literature, and the arts?—How are the persons of the Italians described?—What is the best quality of the modern Italians?—What is said to be a striking characteristic of this people?

they will fawn upon strangers, and condescend to acts of disgusting meanness. A sense of past injuries remains long in the recollection of these people, and assassination, accompanied with treachery, is too often the consequence.

The native Romans form an exception to the general characteristics of the Italians: they are sullen, pale, spiritless, and morose; possessed of few ideas, and apparently tired of existence. They are rarely seen to smile; they brood over injuries with inveterate malice; and they scarcely ever speak, except to beg alms; which, when tendered, they absolutely tear from the giver, without thanks, and without evincing the least satisfaction at having obtained them. Such are the descendants of the former masters of the world, whose manners have been aptly compared to those of a growling old mastiff, conscious of his lost strength and want of teeth!

In their dress, the Italians observe a medium between the French and Spanish modes. The Florentines, who are more ostentatious than their neighbors, are extremely vain in this respect, as they are also of their eating: yet their politeness, language, and manners, render them very agreeable to strangers.

The Venetians, a lively and ingenious people, are remarkably sober, obliging to strangers, and gentle in their intercourse with each other. In their persons they are tall and well formed, with dark eyes, and a brown ruddy complexion. The women have fine countenances, expressive features, and a rich carnation hue upon the skin. They dress their hair in a fanciful but becoming manner. The nobles wear a robe of black cloth, or baize, something like the gown of an English barrister. In winter, the robe is faced with fur, and bound about the waist with

Of the native Romans, what is said?—What comparison is made illustrative of their manners?—What is said of the Italians in respect to dress?—What is said of the Venetians?—How is their dress described?

a girdle. In lieu of a hat, a woollen cap, in the form of a deep crown of a hat, is used, but more commonly under the arm than on the head. The noble ladies are allowed but little finery: they are obliged to wear black, without any jewels, except in the first year after marriage. A gold chain, or pearls, about the wrists, constitutes their chief ornament. The magnificence of the rich is exhibited in fine houses and furniture, not in their mode of living; for in this they are great economists, and agree with a cook to furnish them so many dishes a day at a certain price.

The Italians compute their day from sunset, and count their hours from one to twenty in succession. They are very superstitious, yet have less dread of seeing spectres than the people of other countries. The dead are carried to the grave uncovered, and buried without a coffin.

NAPLES.—(Plate VIII. No. 30.)

THIS country forms the southern extremity of the Italian peninsula, and with the neighboring island of Sicily constitutes what is usually called the Kingdom of the Two Sicilies. The government is an absolute monarchy in Naples; but in Sicily a constitutional form, upon the plan of that of Great Britain, has been established. The religion is the Roman Catholic; but, although there are few countries in which a *profession* of religion is more prominently displayed, there are none where its power is less obvious; for, as the Neapolitans are the greatest sensualists in Europe, their distinguishing characteristic is present enjoyment, without reference to futurity. The language is a dialect of the Italian: the effects of educa-

What other peculiarities are stated of the Italians?

What is said of the government of Naples?—How is the profession of religion in this country described?

tion are scarcely perceptible; and, though not destitute of institutions, the arts and sciences do not flourish here.

The population of Naples is very dense: this arises from the extraordinary serenity of the climate, the richness of the soil, and the manners of the country. People live at a small expense; they subsist on little, and live a long time. The heat of the climate is said to blunt the appetite; and if it increases the thirst, the means of allaying it are multiplied. The snows of the Apenines quench the thirst of the Neapolitans, the sea nourishes them with its fish, and the volcanic ashes from Vesuvius furnish a manure which renders the land fertile in fruits and corn. Iced water and lemonade are among the luxuries of the lowest people, who never inflame themselves with spirituous liquors: but gluttony is a common vice.

The number of Neapolitan nobility is very great; about one hundred bear the title of Prince, and a still greater number that of Duke: but they are for the most part very poor, and some even bear the title without any estate. They are nevertheless excessively fond of show and splendor: the finest carriages are painted, gilt, varnished, and lined, in a richer and more beautiful manner than is customary in England or France: they are often drawn by six or eight horses; before the carriage are two running footmen, and behind three or four servants in the richest liveries. The ladies and gentlemen within these vehicles glitter in all the brilliancy of lace, embroidery, and jewels: nor is the finery confined to them; it is extended to the horses, whose heads, manes, and tails, are ornamented with feathers, ribands, and artificial flowers. The peasants, on the contrary, are in a very abject state; dependent upon the caprice of their lords, they have nothing to

What is said of the population of Naples?—What is the climate? What is said of the Neapolitan nobility?—How is their fondness for splendor and show described?—What is the condition of the peasantry?

hope for, and they pass their days in a state of listlessness, delighting only to bask in the sun and do nothing. Indeed, idleness prevails to a certain degree among all classes, and very few of any rank attend to business with the zeal and activity of residents in cooler climates.

The Neapolitan women are so passionately fond of finery, that they scruple not to sacrifice every other consideration to its attainment. They formerly wore nets and ribands on their heads, as is still the practice of the Spanish females; but now a plainly dressed head of hair is confined to the lowest orders, and all distinction of dress between the wives of noblemen and tradesmen is entirely laid aside.

The Lazzaroni, who constitute a considerable portion of the inhabitants of Naples, are computed at from 30,000 to 40,000, most of whom have no dwelling-houses, but sleep every night under porticoes, piazzas, or any shelter they can find. Such as have wives and children, live in the suburbs of the city, in huts, or caverns or chambers dug out of the mountains. Some gain a livelihood by fishing; others, by carrying burdens to and from the shipping; and many walk about the streets, ready to run on errands, or to perform any labor in their power, for a trifling recompense. They are all half naked, and, notwithstanding the facility with which the light food of the country is obtained, generally half famished: they are also treated with the greatest tyranny by the nobility, and even by livery servants, who scruple not to apply the cane to their shoulders, if they happen to stand in the way: yet they endure privation and insult with an astonishing degree of patience.

The houses in Naples are generally built of stone, with flat roofs, on which the inhabitants walk in the evenings

What is said of the Neapolitan women?—How numerous are the Lazzaroni?—How are they described?—In what manner are the houses of Naples built?

to enjoy the cool air, after a sultry day. The streets are well paved, but not lighted at night; and in the daytime they are obstructed by stalls for the sale of provisions. Every thing is done in the streets, sleeping only excepted. There the artisans and mechanics work; there the citizens saunter and converse; there the showman exhibits his scenic mimicry, as do the priests their church processions, and altogether produce the most curious medley of sounds that can be conceived. The noise of the populace in Naples is unexampled; and it is assisted by all the powers of gesticulation and a perpetual motion.

SARDINIA.

THE island of Sardinia lies in the Mediterranean, about midway between Europe and Africa. Its government is monarchical, and its sovereign has a large portion of the northwest of Italy under his sway. The religion is the Roman Catholic; and the dialects, which are all derived from the Italian, (except among the Savoyards,) differ so much from each other in the several parts of the kingdom, that they might almost be taken for distinct languages. The universities of Turin and Genoa present the means of education to the higher classes, but literature is not widely diffused in these states; and if the arts have made a greater progress, their success must be attributed to the splendid rites and profuse ornaments of the national church.

The Sardinians are scarcely civilized: the feudal system still exists among them, and titles and estates go together, so that the purchaser of one becomes possessed of the other. The common people wear linen shirts,

What account is given of the streets in that city?

Where is the island of Sardinia?—How is it described?—What is said of the Sardinians?

fastened at the collar with a pair of silver buttons, like hawks' bills; and their upper dress, for the most part, consists of goats' skins, with the hair outwards: some few, of the better sort, wear tanned leather coats. With such durable habiliments, they require not much aid from foreign manufactures. The country people are generally armed, yet assassinations are not frequent; although, if a man stab another within four hours after quarrelling with him, he is not subjected by the laws to a capital punishment. On the other hand, the church affords no protection to the guilty. The Sardinians are not bigoted; and, next to the Spaniards, with whom they have had long intercourse, the English are their favorites.

Of the two nations which constitute the great body of his Sardinian majesty's continental population, it has been observed; the Piedmontese are a cunning, sharp, and passionate race, with more sense than the Savoyards, but less sincerity. The inhabitants of Mount Aosta are exceptions to this character, who are farther distinguished by large wens.

The Savoyards are good-natured, gentle, plain in their manners, simple in their affections, faithful, and honest. Improvidence is a striking feature in their character, and as powerful in the nobleman as the peasant. They are always in debt; and, though unthinkingly liberal and generous, cannot resolve to pay what they owe. The language of the common people is a corrupt French; but such as live in large towns use the Parisian dialect. In temper and disposition, they more resemble the Germans than the French; and to their cheerful disposition, habitual temperance, sobriety, and activity in a salubrious air, they are indebted for great longevity. Numbers of the mountaineers of both sexes are subject to wens, or goit-

How do the common people dress?—Of the country people what is said?—How are the Piedmontese described?—What is said of the Savoyards?—What is their language?

ers, in their throats, which very much disfigure them. The Savoyards are very fond of itinerating in search of employment in foreign countries, especially in France, where they are water-carriers, shoe-blacks, musicians, showmen, &c. They leave home, and return at certain seasons with the greatest part of their earnings. In many villages this practice is carried to such an extent, that not a man is to be seen in them during the year, except for a month or two. The cultivation of the ground, the gathering in of the vintage, and reaping the corn, is in these places left to the women and children.

CORSICA. — (Plate VI. No. 24.)

NORTH of Sardinia is the island of Corsica, which belongs to France, and was the birth-place of Napoleon Bonaparte. It is inhabited by a poor though brave and hardy race; destitute of manufactures, possessing little trade, and scarcely raising sufficient grain for their subsistence. They, however, breed silk-worms, the raw produce of which they send to Lyons and Genoa. They have the general characteristics of Italians, with a strong tincture of French manners; and are accused of idleness.

MALTA.

BEFORE we quit this part of the Mediterranean, we will just take a peep at the little isle of Malta, which belongs to Great Britain, and is situate to the south of Sicily. It is no better than a rock, covered with a light soil, which the industry of the natives has so improved, that few spots

What is said of their habits for itinerating?

Where is the island of Corsica?—What is said respecting it?

Where is Malta, and what is said of it?

of equal extent can vie with it for vegetation and beauty. The inhabitants of Malta are a mixed breed of Phœnicians, Arabs, and Europeans; and, whether regarded as sailors, agriculturists, fishermen, manufacturers, or merchants, deserve the title of the most industrious people of the Mediterranean. The men are of the middle stature, with swarthy complexions; but the women preserve the fairness of the northern climes, combined with the sparkling black eyes and animated countenances of the oriental beauties. Like their Phœnician ancestors, the Maltese are addicted to trade and navigation; like their half-brethren the Ishmaelites, they are active, sober, brave, hospitable, and rigid observers of their word and engagements; at the same time, they possess the liveliness and love of pleasure that are common to all southern Europeans. The basis of their language is the Italian, which is spoken in great purity in the town; but the common people have an intermixture of Phœnician words in their dialect.

Persons of superior rank about the port, wear an English dress, with broad cocked hats and large silver buckles in their shoes. The lower orders of men wear a red or black cap, called *berretta*; a checked shirt, with the sleeves commonly rolled up to the elbows; a coarse cotton waistcoat and trousers, ornamented with globular silver buttons; a girdle, of various colors, goes round the loins; and the feet are either bare, or protected by a rude species of sandal. In the cold season, they put on a shaggy great coat, called *grego*, with a hood to it. Females are exempt from all laborious occupations; and when uncorrupted by the manners of the town, are exemplary in their conduct.

Who are the inhabitants?—What is said of their persons?—How is their character described?—What is said of their language?—In what manner do they dress?





ITALIANS.



NEAPOLITANS.



INGASKIANS.



TURCOMANS.

HUNGARY. — (Plate III. No. 11.)

FROM the north of Italy, we obtain access into the kingdom of Hungary, which constitutes an important part of the Austrian empire. The Hungarians are a mixed race, descended from the ancient Hunns, Sclavonians, Germans, Turks, and a wandering people called *Zigduns*, supposed to be the same with the Gipsies. They are tall and well shaped; brave, of a sanguine disposition, revengeful, and more addicted to arms, martial exercises, and hunting, than to arts, commerce, agriculture, and learning. Trade and manufactures are left to the Greeks and other strangers settled in the country. The emperor of Austria is king of Hungary, but he is here less absolute than in his other dominions. The nobility, who, in the court language, are alone considered the Hungarian people, have many and great privileges, which they watch over with scrupulous jealousy; but the lower orders are in a most abject state of poverty, degradation, and ignorance, not one in twenty being able to read. Several dialects are used in the different parts of the country; and the real Hungarian, which is said to be of Scythian origin, has very little affinity with any other European language.

Many of the nobility, who are very numerous, pass their time chiefly in hunting, martial exercises, and sensual gratifications. They affect much pomp and magnificence, and particularly delight in feasting. Their dress usually consists of a fur cap, a close-bodied coat, girt with a sash, and a cloak, or mantle, buckled under the

What is said of Hungary?—Who are the Hungarians?—How are their persons and characters described?—What comparison is made between the nobility and the lower orders?—In what manner do the nobility spend their time, and of what does their dress consist?

arm, so as to leave the right hand at liberty. This gives them an air of military dignity, which is heightened by the mustachios worn on the upper lip: the rest of the beard is shaved off. The ladies are reckoned handsomer than those of Austria; and their sable dress, with long sleeves fitting close upon the arms, and stays fastened in front with small buttons of gold, pearl, or diamonds, gives them a graceful aspect.

The appearance of the peasants is wretched: obliged to work like slaves for the lords of their soil, they have no stimulus to invention, no excitement to industry, beyond what they are obliged to perform. From a small hat covered with straw falls the peasant's long black matted hair, negligently platted, or tied in knots; and over his dirty jacket and trousers is wrapped a coarse woollen cloak, or a sheepskin still retaining its wool. In summer as well as winter, on the Sunday as on the working day, he keeps on this covering; and is never seen but in heavy boots. In all the habitations, a perfect uniformity of design is observable. A village consists of two rows of clay cottages, one on each side of a wide muddy road: the roofs are covered with a thick thatch; the walls are white-washed, and pierced towards the road by two small windows. The cottages stand a few yards distant from each other; the intervening space, defended by a rail and gate, or a hedge of wicker-work, towards the road, constitutes the farm yard, which runs back some way, and contains a shed, or an out-house, for cattle. The interior of the cottage is generally divided into three small rooms on the ground floor, with a little space in the roof for lumber. The door opens in the side into the middle room, or kitchen, wherein is a clay-built oven, and various implements for domestic purposes, which fully occupy the

How are the Hungarian ladies described?—How are the peasants distinguished?—In what manner are the villages arranged?—How are the cottages situated?—How are they described?

apartment. On one side of the kitchen, a door opens into the family sleeping-room: here are the two windows, which look into the road. This chamber is usually small, but well arranged; the beds are piled in order, one upon the other, to be spread out on the floor at night; and the walls are covered with a multiplicity of religious pictures, together with dishes, plates, and vessels of coarse earthen ware. On the opposite side of the kitchen, is another door, leading to the store-room, in which are deposited the greater part of the peasant's riches, consisting of bags of grain of various kinds, bladders of tallow, sausages, and other articles of provision, in large quantities. The yards, or fields, between the houses, are much neglected, and the foul receptacles of a thousand uncleanly objects. Light carts and ploughs, meagre cattle, a loose rudely formed heap of hay, and half a dozen ragged children, stand there in mixed confusion, under the guardianship of three or four dogs of a peculiar kind, resembling in some degree the Newfoundland breed.

Intermingled with these humble dwellings are seen the marble palaces of the nobility, towering to the skies, surrounded by gardens, fortresses, and terraces, and decorated with fountains, grottoes, statues, and costly pictures: a contrast of extreme poverty with extreme riches; and 'a certain sign,' says a German baron, 'that one part of the inhabitants live by pillaging the other'

TURKEY IN EUROPE. — (Plate IX. No. 36.)

THIS country, situated south of Hungary, and at the south eastern extremity of Europe, derives its modern name from the Turks, an Asiatic people, who established

What is said of the yards or fields about them?—With what remarks is the account of Hungary concluded?

How is the country of the Turks described?

themselves here in the fifteenth century. It comprehends ancient Greece, and the countries northward as far as the Danube. Here is a fine country subjected to a horrible despotism and an unrelenting superstition. The sovereign is usually styled *Sultan*, or *Grand Signor*; but he has other titles, as *Padishah*, 'emperor;' *Alampenah*, 'refuge of the world;' *Zil-ullah*, 'shadow of God;' *Hunika*, 'the man-slayer;' &c. His will alone is law; he disposes of the property and lives of his subjects at pleasure; and the Turkish casuists pretend that he may put to death fourteen persons every day, without imputation of tyranny, although no cause should be assigned for their destruction, because, they say, he acts under a divine impulse!

Mohammedism is the religion of the Turks, who despise all other modes of faith, and have frequently attempted to extirpate them by the sword.

The Turkish language is harmonious, regular, and delicate in its expressions; but intricate in construction, and defective in scientific and philosophical terms. Literature is at a very low ebb among the Turks, as are also the arts and sciences.

In their persons, the Turks are generally stout, well made, and robust: their complexions are naturally fair, and their features handsome: their hair is of a dark auburn, or chestnut, sometimes black, of which last color are their eyes. The females are well proportioned and inclined to corpulency; whilst young, they are beautiful; but they look old at thirty.

These people are habitually grave and indolent; and require strong excitements to rouse them to action; but they are easily provoked, and then they become furious and uncontrollable. In religious matters, they are tena-

What is said of the sultan?—What is the religion of the Turks?—What is said of the Turkish language and literature?—How are their persons described?—What is the intellectual temperature of the people?

cious, superstitious, and morose. They are full of dissimulation, suspicion, and jealousy; and will even abandon their avarice to gratify their revenge. Accustomed to an abstemious life, and early inured to hardships, the inferior classes are well fitted for the fatigues and hardships of war. Every Turk considers himself by birth a soldier; and only in the camp can he be said to live. But it is only in the pomp, the noise, the glitter of war, that he delights: in the hour of actual battle, he is all energy; but the incessant fatigues of the field soon dishearten him.

The Turks wear long beards, except those who are employed in the seraglio; these wear whiskers only. They shave their heads, leaving only a lock upon the crown, and cover them with a white turban, which they lay aside only when they sleep. Their shirts, without collars or wristbands, have loose sleeves, and over them they wear a long vest, which is tied with a sash, and over this they throw a loose robe somewhat shorter than the vest. Their trousers are of a piece with their stockings; and instead of shoes they wear slippers, which they put off on entering a house or mosque. None but Turks are permitted to wear the white turban.

The dress of the women differs little from that of the men. Ladies wear very full trousers of thin rose-colored damask, brocaded with silver flowers: these reach to the shoes, which are of white kid leather, embroidered with gold. Over the trousers is a garment of fine white gauze, edged with embroidery, and closed at the neck with a diamond button, having wide sleeves hanging half-way down the arm. A waistcoat, fitting the shape, covers this, and is of white and gold damask, with long sleeves falling back, and edged with broad gold fringe: the buttons are

What is the character of the Turk in relation to war?—What is their costume?—How do the women dress?

of diamonds or pearls. The upper robe, called *caftan*, is of the same stuff with the trousers; it has very long straight falling sleeves, and, exactly fitted to the shape, reaches to the feet. Over this is a girdle, about four fingers broad, richly ornamented with diamonds or other precious stones. The loose robe, called *curdee*, which is put on, or thrown off, as the weather may indicate, is composed of rich brocade, lined with ermine or sable. The head-dress consists of a cap, called *talpoe*, which in winter is of fine velvet, embroidered with pearls or diamonds; and in summer, of light shining silver stuff. It is pointed, like a mitre, but the end hangs a little down with a gold tassel. It is worn on one side of the head, and is kept in its place by means of a richly embroidered handkerchief, or a string of diamonds. On the other side of the head, the hair is flat, but generally ornamented with flowers or a plume of heron feathers. The hair hangs at full length behind, divided into tresses, braided with pearls or ribands in large quantities. In some districts, a large gold or silver ring is hung in the external cartilage of the lady's right nostril. Women, when they appear abroad, are so muffled up, as not to be recognised by their nearest relations. Virtuous women never use paint upon their faces; but they often tinge their hands and feet with *henna*, which gives them a dusty yellow hue. The men, as they advance in age, use the same expedient to dye their beards.

The Turks sit cross-legged on sofas, cushions, or mattresses, as well at meals as in company. Their ideas seldom extend beyond the walls of their own houses, where they sit conversing with their women, drinking coffee or sherbet, or smoking tobacco. They are strangers to wit and agreeable conversation; have few printed

What is the head-dress called?—How is it described?—How is the hair ornamented?—How do the women appear in going abroad?—How do the Turks sit?

books, and rarely read any other than the Koran, and the comments upon it. They dine about eleven in the forenoon, and sup at five in the winter, or six in the summer: the latter is their principal meal. The dishes are served up one by one; but they have neither knives nor forks, and their religion prohibits the use of gold or silver spoons. Their victuals are always highly seasoned. Rice is the ordinary food of the lower orders; and sometimes it is boiled up with gravy; but their favorite dish is *pilau*, which consists of a highly-seasoned soup, made of mutton and fowl boiled to rags, and poured upon rice that has been boiled quite dry. They are temperate and sober; their religion forbids them the use of wine; yet, in private, many of them indulge in it. The pernicious practice of swallowing opium is common among voluptuaries; it occasions powerful intoxication; but, if persevered in, leaves its infatuated victim a miserable paralytic.

Walking or riding is rarely resorted to for health or recreation; but the warm bath is freely used as a luxury, and contributes to that delicious repose, which is the highest gratification of a Turk. The active diversions consist in shooting at a mark, at which the Turks are very expert; and sometimes men of eminence and power will take the field for hunting with numerous equipages, which are joined by their inferiors; but this is more frequently done from political motives, that they may know the strength of their dependents, than from a desire to enjoy the chase. The sedentary games of chess and draughts are their ordinary amusements; and if they play at hazard, it is not for money; all gambling being strictly prohibited by their religion.

The Turks sit to work at every art or handicraft which

What is said of their meals? What is their principal food? In what sensual irregularities do they indulge?—What means for preserving health do they adopt?—What are their amusements?—What singular habits have they in the performance of their labor?

can possibly admit of it: even carpenters perform the greater part of their labor sitting: by use, their toes acquire such a degree of flexibility and strength, that they hold a board upright and firmly with them, whilst with their hands they saw it, sitting the whole time.

GREEKS. — (Plate IX. No. 35.)

THESE people form a prominent feature in the population of European Turkey; and, though fallen from the political eminence of their forefathers, are nevertheless interesting.

The religion of the Greeks is of the church named after them, when the separation took place between the eastern and western hierarchies. They deny the Pope's supremacy, and abhor the worship of images; but they admit a multitude of pictures of saints into their churches, and address the persons represented in them as mediators. They have also many practices peculiar to themselves. Like their ancestors, they are extremely credulous, attached to auguries, and fearful of prodigies, omens, and dreams. They still have their venerable caverns, their sacred forests, or groves, and their consecrated springs. They are constant observers of fasts; assemble at church for public worship before sunrise, and are kept in great awe by their priests.

The Greek, handsome in his figure, carries his head high, and his body erect; he is dignified in his carriage, easy in his manners, and nimble in his gait. His countenance is open, his eyes are full of vivacity, and his address is agreeable and prepossessing; but he is fickle, insincere, and sometimes treacherous. Neat and even

What is said of the Greeks generally?—What account is given of their religion?—How are their persons described?

elegant in his clothing, he has a taste for dress, and for whatever is beautiful. His activity and industry are finely contrasted with the indolence and sloth of the Turks. He speaks with ease, expresses himself with warmth, is acquainted with the language of the passions, and astonishes by his natural eloquence. He loves the arts, though he dare not cultivate them; and is skilful and cunning in trade; in which last, however, he does not always conduct himself with frankness. The common people wear short jackets and vests, with loose trousers reaching just below the knees: they have the legs bare, with only a pair of slippers on their feet. They seldom shave the upper lip, which, with the bushy hair, and a small red cap on the crown of the head, serve often to give them a wild look, but not a dignified or martial air.

The Greek women have a finely-formed oval face, which, contrary to the practice of the Turkish women, they keep uncovered. Their eyes are black, as are also their eyebrows, to which, and to their eyelids, they pay particular attention, and give them a deeper hue by rubbing them with a lead ore. Their complexion is generally pale; and when young, they are beautiful and sprightly, but their beauty is of short duration, for marks of decrepitude appear soon after twenty-five, and they are short-lived. They wear their hair, which is of great length and of a deep shining black, in tresses, sometimes turned back in a fanciful way on the head; or, in other instances, hanging loosely down the back, as low as the hips. They wear a small cap, and are very fond of decorating their heads with flowers and jewels. A robe, fitting close to the body, and flowing loosely behind, forms the Asiatic part of their dress: the remainder is very similar to the female costume of England and France.

What is said of the intellectual character of the Greeks?—How do the common people dress?—How are the persons of the Greek women described?—What is said of their dress?

The Greek ladies have always delighted in jewels; and their girdles, buckles, necklaces, and bracelets, are profusely enriched with them. When they visit at any distance, they do not expose their jewels, but have them carried by a domestic to the friend's door, where they are put on. Instead of a parasol, a large round fan is used, composed of peacocks' feathers, with an ivory handle, and a looking-glass in the middle.

The houses of the Greeks have each only one story, and generally a large garden. Large rooms are appropriated to the mistress, where, with her female attendants, she carries on embroidery and other needle works. On each side are galleries, leading to the dining-room and bed-chambers. The men have separate apartments. The houses have no chimneys; but the rooms are warmed by means of a brazier, which stands in the centre, under a square table, covered with a carpet.

The modern Greeks still retain many of the ancient nuptial ceremonies. On the eve of the wedding-day, the bride is led by her female acquaintance in triumph to the bath, attended with music. She proceeds at a solemn pace, profusely adorned, and covered with a red veil. The bridegroom and bride, before their presentation at the altar, have each a crown, or chaplet, put on their heads, which, during the ceremony, are interchanged by the priest. A cup of wine, immediately after the benediction, is given first to the married couple, then to the sponsors, and finally to the witnesses. The bride is accompanied home by her friends, who sedulously prevent her from touching the threshold as she enters the house, which would be reckoned unlucky. The splendid torch of Hymen blazes in the procession, and is carried to the bridal chamber, where it remains till it is all consumed.

Of their fondness for jewelry, and other ornaments what is said?—What description is given of the houses of the Greeks?—And of the ancient nuptial ceremonies?—What succeeds the benediction?

If, by any accident, it be extinguished, the most dismal presages are drawn; and, to prevent this, unremitting vigilance is used.

A Grecian funeral is attended by the nearest relatives and friends of the deceased; the women with their hair dishevelled, and weeping: they cry, indeed, from the moment the death occurs, and refuse both nourishment and sleep till nature is completely exhausted. When a young unmarried woman dies, the body is dressed in the richest habits, the head is crowned with roses, and the women throw roses and scatter perfumed water on the bier, as it passes through the streets.

ALBANIA. — (Plate IX. No. 33.)

BETWEEN the Adriatic Sea and Macedonia, is the Turkish province, called *Albania* by the Italians, and *Arnaut Laros* by the Turks. The inhabitants, descended from the ancient Scythians, are strong, large, courageous, and good horsemen, but much given to dishonesty. They generally use the Greek language, and live after the Grecian fashion. The inhabitants of the north are Roman Catholics; those of the south adhere to the Greek church. The Grand Signor procures excellent soldiers from hence, particularly cavalry, known by the name of *Arnauts*; but they are so fond of pillage, that it is with difficulty they are restrained within the bounds of discipline, when an opportunity offers for the gratification of this their master passion. They fight better on horseback than on foot, and are armed with a sword and cimeter, and a wooden buckler covered with iron studs: their carbine is slung over their shoulders with a cord instead of a leathern belt.

What account is given of Grecian funerals?

Where is Albania, and to what nation does it belong?—What is said of the inhabitants?—How are the Albanian soldiers described?

As soon as they have given their first fire, they fly upon the enemy with incredible intrepidity. They also use darts, which they throw with great force and precision. When a warrior dies, his companions carry him upon a carpet, or cloth, to some public place; and after laying his military accoutrements about him, they begin to question him, "Why he died; he who knew so well how to use his sword?" adding that "His death will rejoice his enemies!" The dead body of a common man is also addressed by his mourning friends, but in different terms: he is told that "He ought not to have died, as he had plenty to live on, and a numerous family submissive to his will!" After this ceremony, the corpse is carried to the grave, followed by frantic women, tearing their hair, and pouring forth dismal lamentations, mingled with horrifying shrieks.

ASIA.

TURKEY IN ASIA.

THE Asiatic possessions of the Turks consist of several provinces, called *pachalics*, over each of which presides a pacha, or governor, appointed by the Grand Signor. The government is the same as in Europe, but, being administered through the medium of rapacious delegates, is much more tyrannical. The prevailing religion is Mohammedism; but as the population is made up of numerous tribes, it is more mixed with other professions than in Europe: Greeks, Armenians, and Catholics, have each their particular establishments. The languages are various; but Turkish, Greek, and Arabic predominate.

When a warrior dies what takes place?—And when a common man dies?

Of what do the Asiatic Turkish possessions consist?—What is said of the government, religion, and languages?

PLATE IX.

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ALBANIANS, OR ARNAUTS.



CIRCASSIANS.

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GREEKS.



A TURK AND HIS WIFE.



The manners and customs of Asiatic Turkey are as diversified as the population. The *Turk* is in all places the same idle and haughty being: but in Asia his morals are better than those of his European brethren: he is hospitable to strangers; he builds caravanseras, or places of refreshment, on roads that are otherwise destitute of accommodation, for poor pilgrims and travellers; and he searches out the best springs, and digs wells, with the same benevolent intention: the vices of avarice and inhumanity are chiefly confined to the great. The *Greek* of Asia differs little from his countrymen in Europe. The *Armenian* is commercial, patient, economical, and indefatigable, traversing the interior of the country in all directions, in quest of gain. The *Arab* maintains his wandering, hospitable, and predatory character here, as well as in his own country; and the *Jew*, in the land of his forefathers, is a despised vagabond, destitute of a home, and subjected to continual insult and oppression: he, however, upholds his character for spoliation of the Gentiles, and retaliates his wrongs by cunning and fraud: expediency is his only guide, and profit sanctifies his means.

One of the most striking features in this division of the Turkish empire is, that part of its population is resident, while the other is composed of wandering hordes, who range with their flocks and herds over vast tracts of country, and pitch their tents, or remove them, as occasion or convenience may require. Some of the principal of these claim our particular attention, beginning with the *Turcomans*.

How is the *Turk* described?—How is the *Greek* and the *Armenian* described?—How is the *Arab* and the *Jew* described?—What is one of their most striking features?

THE TURCOMANS. — (Plate VIII. No. 32.)

THESE people are the reputed stock from which the Turks sprang; but the sedentary life of the one, and the roving habits of the other, have given to each such distinctive characteristics, that scarcely any thing is left them in common. The Turcomans dwell in tents, and migrate from place to place, as the season and the want of pasturage for their flocks require. They claim a right of plundering all who pass through what they call 'their territory,' without first seeking their protection, and acknowledging their sovereignty by a present. When their friendship is once gained, they are punctual to their engagements; but they will furnish nothing to their guests, except at exorbitant prices. And it is always a matter of calculation with a Turcoman, whether the compendious profit of a single act of plunder, or the ignoble system of receiving presents from a caravan, or company of travelling merchants, for their secure passage, be likely to be most advantageous; and he decides accordingly.

The Turcomans, in their persons, are tall, straight, muscular, and well-proportioned, with an appearance of exhaustless health and vigor. Their complexions are clear, though sunburnt; their teeth are white, their eyes piercing; and their countenance and address bespeak uncommon boldness. With great activity, every motion is graceful and dignified. They have, however, little of civility, and scarcely reply to a salutation. Their language is clear and sonorous, but not so soft as the dialect of the capital: it is fitted to paint the stronger passions,

1 From whom did the Turks spring?—What is said of their habitations?—What right do they claim?—What is always a matter of calculation with a Turcoman?—How are their persons described?—What is said of their language?

and to express, in forcible and laconic terms, the mandates of authority. The women are masculine and active, with good, but not fascinating features. They perform all the harder kinds of labor required by the family; and are occasionally reminded of their duty by the whip, which their husbands generally have in their hands.

The dress of the Turcomans consists of a large striped and fringed turban, fastened on the head in a peculiar manner; or, sometimes, of a simple high crowned cap of white felt. A vest, usually white, is worn over the shirt; to which the agas superadd another of cloth. The common people are content with a short jacket of various colors. A girdle is indispensable, in which are fixed an enormous yatagan, and a pistol. Half-boots, red or yellow, are laced to the leg. The women wear a colored vest, and on the head a piece of white cotton cloth, which also covers part of the face.

From the rising of the sun to its disappearance in the evening, the men are employed in smoking, inspecting their cattle, or visiting and conversing with their acquaintance. At night, they watch for plunder, and reckon robbery to be honorable, in proportion to the ingenuity of its contrivance, or the audacity of its execution. They are remarkable for a fine stout breed of horses; and their camels, being better fed, make a very different appearance from the meagre camel of the desert. They are found in most parts of Asia Minor; but seldom descend into Syria, beyond the plains of Antioch and Aleppo.

How are their women described?—Of what does the dress of the Turcomans consist?—How do the women dress?—In what manner do the men spend their time?—What is said of some of their animals?

INHABITANTS OF ALEPPO.

(Plate X. No. 37.)

As I have just mentioned Aleppo, the capital of Syria, and the chief town of Asiatic Turkey, we may as well look at its inhabitants, before we pursue any more of the migratory tribes. The population, is made up of Turks and Arabs, with some Christians, and a few Jews. The people in general are of the middle stature, and tolerably well proportioned; but they seem neither vigorous nor active. The men are considered as the most polished in the Turkish dominions; and the women are distinguished by their mild and affable behavior. Both sexes are handsome when young; but the beard soon disfigures the men; and the women fade very soon. The common language is the vulgar Arabic; but people of condition use the Turkish. In Aleppo, a degree of cleanliness is observed, that is unknown to all other Turkish cities. The houses are large and commodious, but consist only of a single story, with terraces on the tops, where the inhabitants walk to enjoy the cool of the evening, and where they sleep during the summer. There are a number of public baths, which are used by people of all ranks, except of the highest distinction, who have baths and every other convenience in their own houses. Coaches and carriages are not used here; but persons of quality ride on horseback through the city, preceded by a number of servants on foot. Ladies are obliged to walk in the city, or to any place of moderate distance; and in longer journeys, they are carried by mules, in a kind of couch, covered up. All the inhabitants, of both sexes, smoke

'Of what is the population of Aleppo made up?—How are they described?—What is said of the language?—Of their houses?—Of their baths?—How do the people travel?—What is said of their propensity for smoking?

tobacco, to great excess; the very servants having almost constantly a pipe in their mouths. The inhabitants are subject to a disease, called *ringworm*, or the *pimple of Aleppo*, which, fixing on the face, becomes an ulcer, and continues for a year, when it leaves a disfiguring scar. This disorder is supposed to proceed from the quality of the water; and it is alleged that every stranger, who resides in Aleppo three months, is sure to be attacked by it.

THE KURDS.

THE proper residence of these people is in the country called Kurdistan, where some of them are settled in villages, and employed in agriculture; but the greater portion are a pastoral people, ranging, with their herds and flocks, over the eastern regions of Asiatic Turkey, south and east of the districts occupied by the Turcomans. Their internal government is of the feudal kind; and as they are merely tributaries to the Turks, they pay little respect to the orders of the Sultan; and they are never punished for robbery or murder. Their religion is a mixture of Mohammedan and Pagan rites. They reside in tents; and their property consists in sheep, with some goats, camels, and buffaloes. They exact a tribute from travellers through their territories; but when their faith is once plighted, no apprehension need be entertained of their want of sincerity. They pride themselves upon their nobleness of descent, and sell their daughters for wives, at a price regulated by that circumstance. They all wear conical turbans: but the most remarkable part

To what disease are they subject?

How are the Kurds employed?—What is said of their government and religion?—And of their habitations and property?—What is said of their social character?—What is their dress?

of their costume is a large mantle, made of very thick stuff. The women weave a coarse kind of carpet, tinged with various colors.

THE DRUZES.

THESE singular people inhabit parts of Syria, particularly about Mount Lebanon; and are by some supposed to be descendants of the old Crusaders, who were left in the Holy Land; but they are more likely of Arabic origin. Though tributary to the Turks, they have long resisted the attempts of those people to bring them into subjection: they have their own hereditary princes; and as every man capable of bearing arms is considered a soldier, an army of 40,000 men is raised on the first signal for war. On such occasions, the men, each provided with his musket, powder, and balls, and a bag of flour, repair to the place of rendezvous; and as they rarely descend to the plains, but glide among the rocks and thickets of the mountains, they are dangerous enemies. They affect the external demeanor of Mohammedans, but neither practise their rites, observe their festivals, nor regard their prohibitions: they drink wine, eat pork, and allow marriages between brothers and sisters. In fact, they may be said to be destitute of all religion; yet they have sectarians among them, who violently dispute as to what they *disbelieve*; and near Antioch, a sect is said to exist, which professes some of the most dissolute tenets of paganism. They are jealous in points of honor, and never forgive injuries: but they are hospitable, and would share their last morsel with a weary traveller, if he applied to them for assistance.

What is said of the Druzes?—How are they disposed towards Turkey?—What is said of their warlike movements?—And of their character in relation to religion?—What is their social character?

THE ARMENIANS.

THESE people, originally from Armenia, the ancient name of the province of Turcomania, are divided into different tribes; of which some are governed by independent chiefs, while others acknowledge a nominal subjection to the Turks or the Persians; they all maintain their national distinction by intermarrying only among themselves. They profess the Christian religion, but have peculiar tenets which distinguish them from all other adherents to the same faith.

In manners and customs, the Armenians very much resemble the Jews: they also manifest a strong disposition to rove from home, and much of the trade in Persia, as well as in Asiatic Turkey and the Levant, is carried on by them; and they are well qualified for it by their frugality and enterprise. Their merchants, indeed, are to be found in all parts of the East, even in the uttermost parts of Bengal; and they are universally esteemed, as well for their punctuality, integrity, and wealth, as for their sensibility and politeness.

THE ARABS.

I SHALL have occasion to speak of the Arabians in their own country; but those who inhabit the Turkish dominions, are so very unlike their brethren at home, that I must call your attention to a recent traveller's account of the personal appearance and costume of such as he met with in Palestine.

Who are the Armenians?—What is their religion?—What is said of their manners and customs?—What is said of their merchants?

What general remark is made of the Turkish Arabs?

'The dress of the Arabs,' says Dr. Clarke, 'in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform; it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter are sometimes covered with the ancient *cothurnus*, or buskin. A cloak is worn, of very coarse and heavy camel's-hair cloth, almost universally decorated with black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms. Sometimes, it has a seam down the back; but when made without this seam, it is considered of greater value. Upon their heads they wear a small turban, or dirty rag, like a coarse handkerchief bound across the temples, one corner of which generally hangs down; and this, by way of distinction, is sometimes fringed with strings, in knots. The Arab women, who are not so often concealed from view as in other parts of Turkey, render their persons as frightful and disgusting as any barbarians of the South Seas; their bodies are covered with a long blue under-garment, open at the bosom, where they are hideously deformed; upon their heads they wear two handkerchiefs, one as a hood, the other bound over it as a fillet, across the temples; just above the right nostril, they place a small button, sometimes studded with a pearl, a piece of glass, or any other glittering substance: this is fastened by a plug, thrust through the cartilage of the nose. Sometimes, they have a cartilaginous separation between the nostrils, bored for a ring as large as those ordinarily used in Europe for curtains; and this, pendant upon the upper lip, covers the mouth, so that, in order to eat, it is necessary to raise it. Their faces, hands, and arms, are tattooed, and covered with frightful scars; their eyelashes

How does Dr. Clarke describe their dress?—What is worn on the head?—How does he describe the persons of the women?—In what manner is the nose deformed?—In what other particulars do they disfigure themselves?

and eyes are always painted, or rather dirtied, with some dingy black or blue powder. Their lips are died of a deep and dusky hue, as if they had been eating blackberries. Their teeth are jet black; their nails and fingers brick red; their wrists, as well as their ankles, are laden with large metal cinctures, studded with sharp pyramidal knobs and bits of glass. Very ponderous rings are also placed in their ears; so that, altogether, it might be imagined some evil dæmon had employed the whole of his ingenuity to maim and disfigure the loveliest work of creation.'

RUSSIA IN ASIA.

THIS very extensive tract, which constitutes a nominal part of the Russian empire, contains a great variety of tribes, who pay indeed a certain tribute to the court of Petersburgh, but are in other respects independent both of it and of each other. Where the Russians have settlements, the government, laws, and religion, are the same as in the parent state; but neither are in full energy; and education is little known. The country is divided into two distinct parts, Caucasus, in the southwest, and Siberia, which, with Kamtschatka, comprehends the remainder.

The mountainous region, which constitutes the southwest extremity of Asiatic Russia, has always been inhabited by rude tribes, under proud and warlike chiefs, who, being secure in their own fastnesses, have never yielded more than a nominal subjection to the successive empires that have swayed the sceptre of Asia. Here they have imbibed, and constantly cherished, the spirit of the feudal

What is said of Russia in Asia?—How is the country divided?—What is said of the mountain region?—How are the inhabitants of it described?

ages; and, though Russia has made greater advances in the work of subjugation than any former power, she is yet unable to exact more than a precarious submission; and can only levy her imposts by force of arms, and defend her more peaceful territories by a chain of military posts, stretching along the northern base of the mountains, from the Black Sea to the Caspian. A tolerable idea of the costume of these mountaineers may be formed from the representation of the **INGUSKIANS**, Plate VIII. No. 31

The Russian population of Siberia consists of persons banished to that desert region, to work in the mines for imputed state crimes, with the governors and troops, who are appointed to superintend them. The rest is composed of independent tribes, mostly of Tatar origin. The eastern extremity of Asiatic Russia, which includes the peninsula of Kamtschatka, is supposed to have been peopled from the neighboring shores of North America.

THE CIRCASSIANS.—(Plate IX. No. 34.)

ALTHOUGH these people are much celebrated on account of the beauty of their females, you will not be much prepossessed in their favor, when you learn that their name, which is of Tatar origin, is indicative of a *brigand*, or *highwayman*. They consist of many tribes, who occupy the mountainous districts, between the Black Sea and the Caspian, whence they make predatory excursions to the swampy plains at their base. They are composed of princes, usdens, or nobles, vassals, and slaves. The princes and nobles are despotic over their vassals, and exact the greatest portion of the fruits of their labors, scarcely leaving them the means of existence; they make

Of what does the Russian population of Siberia consist?

With what remark is the account of the Circassians commenced?

-Of what do they consist?—What is said of their princes and nobles?

slaves of their sons, and consign their daughters to infamy. The princes also have the power as well of unmaking, as of making usdens, whom they can in a moment deprive of all they possess, and reduce them to a state of vassalage, or slavery. The religion professed by most of these people is the Mohammedan: some are Pagans; and others make a profession of Christianity. Their language, which is harsh and guttural, is peculiar to themselves; different tribes have their own dialects; and the princes and usdens speak one that is not understood by the commonalty, and which is used chiefly in their predatory excursions.

The Circassians have been long celebrated for the beauty of their features, and the symmetry of their form; and not without reason. Their noses are aquiline, their eyebrows arched and regular, mouths small, teeth remarkably white, and their ears neither so large nor so prominent, as among the Tatars, their neighbors. Their hair is brown of various shades, generally dark, and sometimes approaching to black. They are of the middle size, rarely exceeding five feet eight or nine inches in height; and they are finely shaped and very active. They bear in their countenance a most striking expression of ferocious valor, cunning, suspicion, and distrust. The women are finely shaped, have very delicate features, smooth clear complexions, beautiful black eyes, and a fascinating perfection of countenance. Their feet are remarkably small, an effect of their forcing them when young into very tight slippers; and their slender waists, which are considered as the grand essential of beauty, are produced by tight lacing in leathern belts, put on from the hour of their birth, and worn till they are married. This preposterous

Of their religion and language?—For what have the Circassians been celebrated?—How are their persons described?—What is said of the Circassian women?

custom renders the shoulders disproportionably broad.—Many of the Turkish and Persian harems are supplied with these females, who are carried off by the petty princes in their plundering expeditions, and sold; or if this method fail, they sell their own daughters, or those of their vassals.

These people, in their common attire, have the legs, feet, and arms, with a considerable portion of the body, naked. They wear no shirt, and only a pair of coarse ragged drawers, reaching a little below the knee. Over their shoulders they carry, even in the midst of summer, a heavy thick cloak of felt, or the hide of a goat with the hair outwards, reaching below the waist. Under this covering appear the sabre, musket, bow, quiver, and other weapons. Their heads are shorn, and covered with an embroidered cap, quilted with cotton, in the form of a melon: this, among the wealthy, is ornamented with gold and silver laces. In some instances, the dress of superior persons is more elegant. The under-garment is made of a light stuff, over which is worn a short rich waistcoat; and this is surmounted with a cloak of cloth, or other strong woven stuff, somewhat shorter than the under-garment, with the sleeves slit open, and bordered with furs, and furnished with two small embroidered breast pockets, for containing cartridges. The breeches are made with knee straps, and the seams are bound with small lace, or embroidery, which the women very skilfully manufacture of gold and silver threads.

The Circassians are excellent equestrians; their horses are high-bred Arabians, and extremely fleet; and they so much excel the Cossacks in horsemanship, that the latter acknowledge their inability to overtake them in pursuit.

And of the Persian harems?—What is said of the dress of the Circassians?—How are their heads dressed?—What is said of their horsemanship?





INHABITANTS OF ALEPPO.



MAN AND WOMAN OF CANA IN GALILEE.



ARABIANS.



EAST INDIANS OF DISTINCTION.

When a prince, or usden, pays a visit in full dress, he arrays himself with all his accoutrements and coat of arms, over which he occasionally has an additional jacket of mail. When people of the lower class do not carry a sabre with their other arms, they have a strong staff, about four feet and a half in length, with a large iron head at one end, and a sharp iron pike, about eighteen inches long, at the other, which they can throw like a dart, with great accuracy. Persons of wealth and rank never leave their dwellings without a sabre; nor do they venture beyond the limits of the village otherwise than completely arrayed, with their breast pockets well supplied with ball cartridges: for every one plunders his neighbor. The inhabitants of the plains go completely armed to the labors of the field; the crops are guarded by armed men; and the implements of husbandry are not more essential to the harvest, than the carbine, the pistol, and the sabre.

The dress of the females consists of a tight jacket over the under-garment, and an open petticoat, which reaches to the ankles. The head is covered with a cap, somewhat resembling that of the other sex, but drawn up at top in form of a crown. Under this, the hair is turned up in a thick queue, which is also covered with a piece of fine linen. Married women wear wide trousers; and after the birth of their first child, they begin to cover the head with a white kerchief, drawn close over the forehead, and fastened under the chin. When females go abroad, they wear high wooden clogs, to keep their feet clean, and draw mittens over their delicate hands. Girls are permitted to die their finger-nails with the flowers of *basmina*, called *kna* in their dialect; but painting the face is considered as a meretricious artifice.

What are their habits in the use of defensive weapons?—What is said of the inhabitants of the plains?—How do the females dress?—What are the girls permitted to do?

The houses, or huts, of these people are made of platted osiers, plastered within and without, and covered with straw. Forty or fifty of them placed in a circle, constitute a village. The utmost cleanliness prevails in these dwellings, as well as in the persons, dress, and cookery, of the inhabitants. Each family has two of these huts; one appropriated to the use of the husband and the reception of strangers; the other to the wife and family. At meals, the whole family is assembled together; their food is extremely simple, consisting only of a little meat, some millet paste, and a fermented beer, made of the same grain. In their excursions, their saddle serves for a pillow, their piece of felt for a bed, and their large cloak for a covering. In bad weather, they construct a small tent with the felt, which is supported by branches of trees.

The Mohammedan Circassians bury their dead with the face towards Mecca; and the moollah, or priest, reads some passages from the Koran at the funeral, for which he is usually rewarded with the best horse of the deceased. The most valuable effects were formerly buried with the body; but his common clothes only are buried. Black is worn for a twelve-month, except for such as are slain in battle with the Russians, whose spirits are believed to pass immediately into paradise; so great is the merit deemed of opposition to that nation, which they utterly abhor.—When the head of a family dies, the surviving widow expresses her affliction, by scratching her face and bosom till the blood issues; and the men strike their faces with a whip, till they produce black spots, which they exhibit for a considerable time afterwards.

What is said of their houses and villages?—How are the hours apportioned?—In what manner do they perform travelling excursions?—How do the Mohammedan Circassians bury their dead?—What singular customs prevail with them in relation to mourning for the dead?

THE GEORGIANS.

THESE people occupy a great part of the southern declivity of the Caucasus ; and are in many respects similar to the Circassians in their customs and manners. They make a profession of Christianity ; but it is not certain to what particular creed they are attached, nor what forms of worship they have adopted. They build their churches in remote places, on the tops of hills, and use bells to call the congregations together ; but they are said to be content with looking at these buildings from a distance, and rarely enter them.

The Georgians are in general tall, well proportioned, and elegant in shape ; and their language is soft, harmonious, and expressive ; but their minds, unrestrained by education and virtuous habits, are depraved and vicious. The females, whose grace and beauty are proverbial throughout the east, rival the Circassians ; and being favorites in all the eastern harems, are sold by their parents to slave-dealers, who carry them about to the best markets.

The dress of the Georgians nearly resembles that of the Cossacks ; though men of rank frequently appear in the Persian costume. They usually dye their hair, beard, and nails, of a red color ; and the women do the same to the palms of their hands. The latter have on their heads a cap, or fillet, under which, in front, their black hair falls upon the forehead, and behind, it is braided into tresses. They paint their eyebrows black, so as to give them the appearance of one entire line ; their faces are coated

Where do the Georgians reside ?—What is said of them in respect to religion ?—How are their persons described ?—What is said of the dress of the Georgians ?—What singular customs prevail with the Georgian women ?

with red and white; and their air and manner are voluptuous in the extreme. As they are generally educated in convents, the women can all read and write; qualifications quite unusual among the men, even of the highest rank. Girls are betrothed so early as three or four years of age. In the streets, women of rank always appear veiled; and there it is deemed indecorous in any man to accost them. It is, likewise, reckoned uncivil in conversation to inquire after the wives of any of the company.

Punishments in criminal cases are in this country of the most cruel and terrific nature; fortunately, however, they are not frequent, as well because delinquents can easily abscond into neighboring districts, as because the princes are more enriched by confiscations of property, than by the tortures of the accused. Judicial combats are the privilege of the nobility, and take place under the denomination of *an appeal to the judgment of God*, when the cause at issue is of an intricate nature, or when the power and interest of the adverse parties are so equal that neither can force a decision of the tribunal in his favor.

The clergy are paid liberally, not by the living, but by the dead. At the death of a Georgian, the bishop requires one hundred crowns, for performing the funeral rites; and this extravagant demand must be satisfied, though the widow and children of the deceased be ruined by it, which is frequently the case. When the sum is paid, the bishop, or priest, lays a letter on the breast of the corpse, requiring St. Peter to admit his soul into the mansions of the blessed; a situation to which he is entitled by the generosity of his friends! A similar practice prevails among the Mohammedans in this country; whose priests address a similar kind of passport to their prophet.

What is said of punishments in this country?—And of judicial combats?—And of their clergy?—What similar practice prevails among the Mohammedans of this country?

THE MINGRELIANS.

THESE people, seated in the ancient country of Colchis, between the Black Sea and Mount Caucasus, are generally handsome; the men strong and well made, and the women very beautiful: but both sexes are very depraved. They sell their children; or, if they can find no purchasers, put them to death, when they have difficulty in bringing them up.

The bread used by the superior classes is made of wheat, barley, or rice; and, when eating, they sit cross-legged upon a carpet. The lower orders, for want of bread, eat a kind of paste made of a plant, called *gom*; and they sit upon a mat, or bench.

The nobility exercise an absolute power over their vassals, even to the deprivation of life, liberty, and estate. Their arms are bows, arrows, lances, sabres, and bucklers.

The Mingrelians call themselves Christians; but both their clergy and laity are utterly ignorant of the Christian doctrines, and their service is intermixed with Jewish and Pagan rites. They never eat pork, nor drink wine, without making the sign of the cross; and their monks and nuns, who abstain wholly from animal food, pay no other regard to religion or morality than a strict observance of the fasts prescribed by the clergy, which is considered as an atonement for every other neglect of duty. The archbishop of Georgia derives a great revenue from his flock; for, besides seven hundred vassals, bound to furnish him

Where do the Mingrelians reside?—What is said of their persons and characters?—Of what is their bread made?—What is said of their nobility?—What is the religious character of this people?—What is said of the archbishop and the revenues of the inferior clergy?

with the necessities and luxuries of life, he raises money by the sale of the children of his wretched dependants, as well as by visitations of his dioceses. In the latter, he levies heavy contributions on the bishops and inferior clergy; who, in their turn, plunder the people, sell the wives and children of their vassals into slavery, and commit the most flagrant crimes. They also, for money, pretend to foretell future events, and to recover the sick by appeasing the evil genius by which the patient is harassed. The dignitaries of the church are clad in scarlet; the inferior clergy are distinguished from the laity by the length of their beards, and by their high round caps, which are also common to their inferiors. Among the idols, with which their churches are filled, those of St. George and St. Grobas engage their principal attention: to the latter, they have attached such ideas of terror, that they lay their offering at a distance before it, lest, by approaching too near, they should incur the wrath of the in-dwelling power.

On the death of their friends, these people, in common with the Georgians, abandon themselves to inordinate grief; but at the interment, they wash it all away with copious potations. Their chief cause of concern, however, arises from the surrender, which the bishop requires, of all the movables of their departed relative, whether they consist of horses, arms, clothes, or money. This right, on the death of a bishop, devolves upon the prince; who, assuming the clerical character for the occasion, seizes at once on the accumulated spoil which the defunct priest had collected by the plunder of his subjects.

How do the clergy dress?—What is said of their idols?—What usages prevail in relation to death among this people?

THE TATARS. — (Plate XI. No. 43, 44.)

THESE people have been improperly called *Tartars*: but Tātār is the indigenal, oriental, and proper orthography, the accent lying on the last syllable. They are divided into numerous clans, or hordes; each of which has some peculiar manners; but our limits will allow little more than a general view of them. The country named after them has Persia, Tibet, and China, on the south, from whence they are diffused as far as the Northern Ocean. They have in all ages been a wandering people, renowned for their invincible courage and surprising conquests. China, Hindoostan, Persia, and part of Europe, have all witnessed their prowess, and been subjugated by their arms. They, nevertheless, disdain the confinement of a sedentary life, and on every return of the spring, they recommence their peregrinations. When they find a fertile spot, they pitch their tents, and when all the produce is consumed, remove in quest of a fresh supply.

Each Tatar horde is under the direction of its own khan, or leader; but they all acknowledge a principal khan, who bears the assuming title of *King of kings*, and derives his descent from the great Tamerlane, who led them through a succession of conquests in the beginning of the 15th century. Most of the khans are elective; and when a vacancy occurs, wisdom and experience are the chief recommendations for the honorable office. Slavery has no place among these people, except that they sell their captives taken in war. To avoid every appearance of servitude, they carefully shun all regular employments; and the greatest imalediction they bestow upon one who

What countries are inhabited by the Tatars?—How are the Tatars described?—What is said of their khans?—What is said of slavery among this people?

has incurred their displeasure, is, that he 'may have a fixed abode, and labor like a Russian!' The Russians are, indeed, objects of their most sovereign contempt.

The prevailing religion of these people is Mohammedism; but as they recede from the centre of their primitive plains, they become, in this respect, assimilated to their neighbors: hence some make a profession of Christianity according to the Greek or Russian creed; others are Gentoos; and numbers are Pagans of the grossest description. In all cases, they are extremely superstitious.

Spread over a vast extent of country, where they are subjected to great diversities of climate and local circumstances, the different tribes of Tatars exhibit considerable variety in their physical and moral characters, though always retaining distinctive marks of the original stock. The genuine Tatar is of the middle size; and, though thin, strong and robust. His head is oval, his face flat, his forehead wrinkled; his eyes are small, but expressive, and generally black; his eyebrows are heavy, his cheekbones high; his nose is short and thick; his mouth small, with white and even teeth; his chin long, his hair dark brown or black; his complexion, though dark, is ruddy and lively; his countenance is open and friendly; and his body well proportioned, with an easy respectful deportment. He is fierce, warlike, and fond of hunting; despising fatigue, attached to independence; and frequently inhumanly savage. The bloom of health and symmetry of shape cause the females to rival in personal charms the women of most European countries. Temperance and cleanliness are characteristics in both sexes.

The wealth of the Tatars consists in their flocks and herds, which they exchange with the Russians and other traders for clothes for themselves and families. Their

What is the religious character of the Tatars?—Are there varieties in the Tatar character?—How are their persons described?—What is their general character?—Of what does the Tatar's wealth consist?

dress consists principally of large calico shirts and drawers.

Those in the northern parts are lined with sheep-skins; while, in the southern districts, they seldom wear shirts in summer, and use a kind of doublet, without sleeves, made of sheep-skin, with the wool outside. In winter, the skin is worn with the wool inside. A large sheep-skin robe, fastened about the waist with straps, often covers the whole. Capacious boots, and small round caps of leather, edged with fur, complete their costume. The dress of the females differs little from that of the men: in the warmer parts, their calico garment alone is worn in summer; but in winter they add a large sheep-skin gown, or robe, and a cap, or bonnet, similar to that of the men. Red is the color highest in esteem with the Tatars: their chiefs, though otherwise meanly attired, seldom fail to have a scarlet robe for state occasions; and a woman of quality would not think herself well dressed, were she without a garment of this hue. These robes are often made of silk, or stuff, over which a sheep-skin coat is worn. In time of war, they cover their heads and bodies with iron network, the links of which are close enough to be proof against any weapons, except fire-arms, of which they stand in great awe.

From the following fact, related by a modern traveller, it should seem that the skin of the horse is sometimes put in requisition by the Tatars, as an article of clothing. 'I approached a group of Tatars, assembled round a dead horse, which they had just skinned. A young man, about eighteen, had the hide of the animal thrown over his shoulders. A woman, who performed the office of tailor with great dexterity, began by cutting the back of this

How do they dress?—What is the dress of the females?—What is a favorite color with the Tatars?—How do they shield themselves in time of war?—What is related of the use of the skin of a horse for clothing?

new dress, following with her scissors the round of the neck, the fall of the shoulders, the semicircle which formed the sleeve, and the side of the habit, which was intended to reach below the knee. She proceeded in the same manner with the other parts, till the cutting-out was finished. The man then, who had served as a mould, crouched on his hams, while the several pieces were stitched together; so that, in less than two hours, he had a good brown-bay coat, which only wanted to be tanned by continual wearing.'

As the Tatars in general neither sow nor reap, nor make hay for their cattle, vegetables scarcely form any part of their diet: a little millet is the only grain they use, and this but sparingly. They live upon horse-flesh, mutton, fish, wild fowl, and venison; but are not fond of beef or veal. They have plenty of milk, butter, and cheese; but mare's milk is always preferred; and from this they make a very strong spirit, of which they are very fond.

The ordinary dwellings of the Tatars consist of small tents, of an oval form, covered with a kind of felt, in which both sexes are promiscuously lodged: the small aperture which serves for a door, always faces the south. Even the houses, or palaces, of the great, are no more than wooden huts, that may be conveniently fixed on large wagons, and drawn by a team of twenty or thirty oxen.

All the Tatars are excellent riders, and constant practice has given them so firm a seat, that they have been supposed to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting. They excel in the management of the lance: the long Tatar bow is drawn with a nervous arm, and the arrow is directed to its object with almost unerring aim and irresistible force. The general hunting-matches, the pride

Upon what do the Tatars live?—What is said of their dwellings?—What is said of their horsemanship?—And of their use of the lance?

and delight of the Tatar princes, constitute instructive exercises for their numerous cavalry; and the amusements of the chase serve as a prelude to the conquest of an empire.

The Tatars have few mechanics among them, except such as make arms and female ornaments, and dressers of skins. Hospitality is their grand characteristic, particularly towards strangers, who confidently put themselves under their protection. They are of an easy, cheerful temper, seldom depressed by care or melancholy, and so much delighted with their own country, that they conceive it impossible for a foreigner to traverse their plains without envying them their possession.

Polygamy is practised among the Tatars. The Mohammedans are not allowed to marry within certain degrees of affinity, and rarely have more than two wives; but the Pagan tribes are subject to no restraint; and the nearest relatives enter into the marriage union.

The respect paid by children to their fathers, who are considered as kings of their families, is very great; but they pay little attention to their mothers. They lament the death of a father many days, abstaining all the time from every kind of pleasure. Nothing is spared to render his funeral honorable; and at least once a year they pay their devotions at his tomb. Some of the tribes burn their dead, and bury the ashes on an eminence, over which they raise a heap of stones, and set up a small banner; but the greater number of the Pagan Tatars bury them, and with each man his best horse and other valuable articles, for his use in the future world. Others throw their dead into open fields, to be devoured by dogs, numbers of which are kept and suffered to run wild for this very purpose: if the bodies are devoured by any

What is their social character?—What is said of marriage among the Tatars?—And of the respect of children for parents?—And of funeral rites?

number exceeding six, they think honorably of the deceased; otherwise he is considered as a disgrace to his relations. In the vicinity of some of the villages of such as are occasionally stationary, tombs, much larger and better built than the houses, are frequently seen.

Before we dismiss the Tatars, let us take a cursory view of some of those tribes who have manners and customs peculiar to themselves. Those of the CRIMEA are partly erratic, partly sedentary. The habitations of the latter are generally built with stone, cemented with calcareous clay, and rarely consisting of more than one story. Like the Turkish dwellings, they have no windows towards the streets; their fronts being in a contrary direction. The houses, even of the poorest, are extremely clean, being frequently whitewashed; the floor is generally of earth, but smooth, firm, dry, and covered with mats or carpets. The meanest Crimean possesses a double dwelling; one for himself and his guests, the other for his women; which last, the most intimate friend is not allowed to enter. Every cottage has its garden, in the cultivation of which the owner finds his chief amusement. Indeed, these people delight to have their dwellings surrounded with foliage; so that a village at a distance is known only by the grove wherein it lies concealed.

These people, the most comely of their race, wear a striped silk and cotton shirt, with a short tunic, over which they have a caftan, or eastern robe, tied about the middle with a sash: to these are added loose drawers and short boots. In winter, their legs are swathed in cloth bandages, like those worn throughout Russia, and the feet are covered with a kind of sandal; in summer, the legs and feet are both naked, except that sometimes

What is said of the Crimea Tatars?—How are their dwellings described?—By what are the cottages surrounded?—How do these people dress?

morocco slippers are worn out of doors, but always taken off on entering the house. A small pocket in the waist-coat, below the breast, contains the steel and flint for lighting pipes. They all shave their heads, both young and old; and within doors wear a kind of scull-cap; over this, in winter, is placed a large and lofty helmet of wool; or, during summer, a turban. The female costume is very similar to that of the Turkish ladies.

The children are early taught to read, and to copy the manuscripts of the Koran, with which every house is furnished, generally in very beautiful characters; and in every village persons are appointed to superintend their education. The refinements of these people, compared with the manners of their nomadic brethren, have not destroyed their characteristic hospitality, as is too frequently the case in other nations. When a stranger arrives at the house of a Crim Tatar, he is conducted to an apartment, and furnished with a basin, water, and a clean napkin, that he may wash himself. Then, whatever the dwelling affords of curd, cream, honey in the comb, poached eggs, roast fowls, or fruit, is set before him. After the meal, the basin and water are again produced; because the Tatars, like the Turks and other Oriental nations, feed themselves with their fingers, not using forks. Then, in the house of a rich man, a long pipe is presented, having a tube of cherry-tree wood, and a tip of amber or ivory. And, finally, carpets and cushions are laid for him to repose upon.

The JAKUTSCHIANs, or *Jakutians*, who occupy the regions extending from Jakutsk to the Frozen Ocean, and eastward to the vicinity of Ochotsk, are partly stationary, residing in villages composed of *yourts*, or huts, chiefly constructed of wood: others are nomadic, and live in

In what manner is the head ornamented?—What are the children taught?—How is a stranger received by the Crim Tartars?—With what other marks of attention is he treated?—Who are the Jakutians?

tents. The former are square, with the fireplace in the centre; and round the walls are earthen seats, sodded, and separated by partitions, which also serve for sleeping upon. The tents of the erratic tribes are conical, and composed of long poles, covered with the bark of trees. These people are industrious, inoffensive, and hospitable. Some have embraced Christianity, but the greater part of them are Pagans, believing in the influences of evil spirits, to whom they attribute all the ills that befall them, and whom they endeavor to conciliate by a variety of ridiculous incantations. The clothing of the wealthy consists of the skins of reindeer; the poorer sort are clad in horses' skins. In winter, the skins are worn with the hair on; in summer, without it. They generally wear boots, in the hinder part of which they carry their wooden pipes; for they are fond of smoking. Their principal food consists of fish, beef, and horse-flesh; the last of which is their greatest dainty. They also use roots, vegetables, and bread; but the latter is extremely scarce. They generally cook their meat, but eat the fat of horses and oxen raw; and they drink melted butter with avidity. In travelling, they employ horses, reindeer, or dogs, as the districts through which they pass, or the seasons, require. Sledges are in common use with them.

The TUNGUSES, or *Tungusians*, chiefly roam from the banks of the Lena to the Eastern Ocean, and are known under various denominations. They are of the Mandshur origin, and distinguished from other tribes of Eastern Siberia, by their symmetry of form and lively smiling countenances. They consider removal from place to place as essential to health and cleanliness, and rarely pitch their tents for more than a few days at a time. They live in isolated families, and have little or no intercourse

How are their dwellings described?—What is the character of these people?—What do they wear?—What is their food?—Who are the Tungusians?—How do they live?

with each other. Their tents are composed of a few poles stuck in the ground, tied together at top, and covered with bark. They keep great numbers of reindeer; and their dress is composed of the skins of that animal, or of the wild sheep. In winter, they wear the skins with the hair on; in summer, they have them dressed. They are always on the watch for objects of chase, and pay little attention to the effects of heat and cold. Those who dwell on the coast, have more regular and fixed habitations, and consort together at certain seasons for hunting and fishing. The Tungusians are Pagans: they have their sorcerers, and sacrifice to evil spirits; but they are faithful to their word, and punctual in their dealings. They admit of polygamy; but the first wife is the chief, and the others are her attendants. Marriage consists in the purchase of a female from her friends: from twenty to a hundred reindeer is the common price; but when these are not to be had, the husband elect agrees to serve the father a certain time for his daughter. Both sexes are fond of brandy, and indulge in copious potations when they can procure it. They seldom bury their dead, but dress the body in its best apparel, place it in a strong box, and suspend it between two trees. Under the box, the deceased's weapons and implements of the chase are buried; and if a sorcerer be present, a deer is killed, part of which is offered to the demons, and the rest is eaten.

The UZBECS roam in numerous hordes, over the great plains of Karasm and Bukharia, during the summer; but in the winter season they reside in villages. They are considered as one of the most spirited and active of the Tatar tribes; and live chiefly by rapine. They are no strangers to the use of the musket; and even the women,

What is their clothing?—What is their religious character?—What is said respecting their marriage?—And of their usages relating to the dead?—What is said of the Uzbecs?

who are among the most beautiful of the Tatar females, frequently accompany their husbands to the hostile field. Their language has a great affinity to the Turkish; and their character generally resembles that of the Turcomans. These people must be distinguished from the native *Bukharians*, who are fairer than the Uzbeks, usually reside in fixed habitations, following some useful employment; and are so averse to the military life, that they are said on no account to bear arms.

The *KIRGUSES*, who are divided into three hordes, denominated *the Great*, *the Middle*, and *the Less*, occupy the northern parts of Independent Tatar, where they lead a pastoral life, and dwell in tents made of a kind of felt, and easily removed. They consider each other as brethren; but do not hesitate to plunder their neighbors, when opportunity offers; making slaves of the captives that fall into their hands. The Less and Middle Hordes have acknowledged a nominal subjection to the Russians, who are nevertheless obliged to fortify themselves against their attacks, and send them presents for suffering their caravans to pass unmolested through their country. The *Kirguses* are Mohammedans, but their religion is much intermixed with Pagan rites.

They exchange their horses, cattle, skins, wool, and camels' hair, with the Persians, for manufactured goods, principally clothes and furniture.

Their dress is the common Tatar habit; but, instead of a shirt, they often have a thin vest, over which they wear two short robes, with wide trousers and pointed boots. They shave their heads, and cover them with conical caps. The females ornament their head-dress with the necks of herons, disposed like horns. Their chief food

How are they distinguished from the Bukharians?—What is said of the Kirguses?—In what relation do they stand to Russia?—What are their articles of merchandise?—What other particulars are stated of them?

is mutton, of the large-tailed sort; and their drink is *koumiss*, made of acidulated mares' milk. These people are considered as faithless, pusillanimous, and restless. The Great Horde has asserted its independence in repeated contests with the Calmucks.

THE CALMUCKS.

THESE people, though commonly considered as Tatars, are in reality a tribe of the Mongols, or Moguls, who have themselves been also improperly confounded with the Tatars.

The Calmucks are extensive wanderers, and to be found in nearly the whole of Asia, north of India and China; and even in the southern parts of European Russia, to the banks of the Dnieper. They are distinguished by peculiarity of features and manners from the surrounding Tatar tribes. Their personal appearance is athletic and revolting; their skin nearly black; their hair coarse, and their language extremely harsh. The men, who are frequently of gigantic stature, have no other clothing than a piece of cloth about the waist. The women, who are uncommonly hardy, have broad, high cheek bones, very small eyes, set at a great distance apart; scarcely any eyebrows, broad flat noses, and enormous ears. The black hair of the married women hangs in thick braids on each side of the face, and over the shoulders, the ends being fastened with pieces of lead or tin: the unmarried have only one braid behind. Their ears are adorned with shells, or large, irregular pearls. Children of both sexes go entirely naked, till they are twelve or fourteen years of age. The Calmuck women are fond of tobacco, which

Who are the Calmucks?—How are they distinguished?—What is said of their men, and their women?—And of their children?

they smoke in short pipes; and they are renowned riders often outstripping their male companions in the chase.

These people dwell in conical tents, called *khabitka*, constructed with cane, covered with a thick camels' hair felt, and placed on wagons, for convenience of removal without taking them down. A hole in the top serves the twofold purpose of chimney and window. Interiorly, these tents are commodious, and supplied with many of the necessaries of life; for the Calmucks are farther advanced in the arts of life than many of the Asiatic erratics. Several arts, generally considered to be peculiar to civilized nations, are here to be met with; and, from time immemorial, they have possessed that of making gunpowder. They are, nevertheless, so averse from dwelling in towns, that they deem the confined air of a room insupportable.

Their favorite food is horse-flesh, which they often eat raw; and generally large pieces of it are placed on upright stakes near their tents, to be dried by the sun. On a journey, they place it under their saddles, to be ready when wanted. The limbs of dogs, cats, rats, marmots, and other animals, are also seen suspended about the tents, and are often quite black. Vegetables, bread, and fruits, constitute no part of their diet. The drink of these remarkable people is sour or fermented mares' milk, which they call *koumiss*; and from which they also produce brandy by distillation.

The Calmucks are as cheerful as they are robust; seldom dejected by sorrow, never subdued by despair. Being less indolent than most other Asiatics, they are highly esteemed as servants in all parts of the Russian empire; but Cossacks only will intermarry with them. They generally attain an advanced age, and are even

How are their dwellings described?—With what arts are they acquainted?—Upon what kinds of food do they live?—What is their social character?

then able to bear the fatigues of horsemanship. Old age is much honored among them.

These people are divided into three ranks, namely, the *white bones*, or nobility; the *black bones*, or bond men; and the *clergy*. The ladies are called *white flesh*; and females of the lower order, *black flesh*.

When fully equipped for war, the Calmuck wears a steel helmet, with a gilt crest, from which a network of iron hangs over part of his face, neck, and shoulders. He has also a jacket of similar work, which adapts itself to all positions of the body; or, in lieu of this, he puts on a coat of mail, composed of small tin plates. His weapons are a lance, a bow and arrows, a poniard, and a sabre. Fire-arms, being considered a mark of distinction, are borne only by the richest.

The marriages of these people are celebrated on horseback. On the appointed day for the nuptials, the bride, mounted on a fleet horse, rides off at full speed. Her lover pursues; and if he overtakes her, she becomes his wife without farther ceremony. But if the woman be disinclined towards her pursuer, she will not suffer him to overtake her, and continues her flight till his horse is knocked up.

When a Calmuck possesses an idol, he places it near the head of his bed, and sets before it several small consecrated cups, filled with milk or other food. On festivals, the idol is decorated; and perfumes are burned before it.

THE KAMTSCHATDALES.—(Plate II. No. 7.)

THESE people occupy a peninsula near the eastern extremity of Asiatic Russia. They are few in number,

Into what ranks are these people divided?—What is said of their war equipments?—And of their usages connected with marriage?—And of those connected with idolatry?

Who are the Kamtschatdales?

wild in their manners, and, though baptized into the Christian religion in compliance with the will of the Russians, they are still idolaters.

The Kamtschatdales are a diminutive race, resembling the Samoïedes, but rather stouter. They have a large head, with a long flat face, small eyes, thin lips, scanty hair, and tawny complexion. The females are often fair, and handsomer than the Samoïede women. Their character is mild, and their disposition hospitable. Hunting and fishing constitute their chief employment; in both which they are dexterous and persevering; frequently pursuing their game over rocks and precipices, where few others would venture.

Their dress consists of a cotton shirt, with a loose frock and trousers of reindeer skin. Their boots are of tanned leather; and their cap is of fur: but garments of any kind of skins, stripped of the hair and made pliable, are common. The costume is the same for both sexes, except that the women have an under-garment, which they commonly wear at home, consisting of wide breeches and a waistcoat sewed together. On holydays, the women frequently put on a silk gown, after the old Russian manner, with party-colored kerchiefs about their heads. The women do all their work in mittens; and use both white and red paint profusely.

These people formerly lived in hovels excavated in the ground, some of which are even now existing; though, in most instances, they have been exchanged for the log-huts of the Russians. In the south, these huts are raised on posts to the height of twelve or fifteen feet. The inland Kamtschatdales build their villages in thick woods and other naturally strong places, at a distance from the sea, but have summer habitations near the mouths of rivers. Those who live on the coast, build their villages

How are they described?—What are their employments?—What description is given of their dress?—What is said of their dwellings?

very near the shore. To kindle fire, they rub a small round stick in a hole perforated through a dry board till it takes fire; and instead of tinder, they use dried grass beaten soft.

The diet of these people consists chiefly of fish, prepared in various ways; and they are particularly fond of *caviar*, made of the roes of fish. They never go on a journey without some dry caviar, with a pound of which a Kamtschatdale can subsist for a great while, every birch or alder tree supplying him with bark to eat with it, instead of bread. They also very much esteem a dish which they call *huigul*; consisting of fish that has been laid in a pit till it becomes sour, or rather putrid; and though the smell is intolerable to all others, to a Kamtschatdale the odor is an exquisite perfume, and the article itself an absolute luxury. The flesh of land and large sea animals they boil with different herbs and roots; the broth they drink out of ladles and bowls, and they take out the meat upon boards, and eat it in their hands. The fat of the whale and walrus they also boil with roots: and a principal dish at all their feasts, which they call *selaga*, is made by pounding roots and berries of various kinds, with caviar, and mixing up the whole with whale or seal fat. In former times, their ordinary beverage was water; and when they made merry, they drank such as had mushrooms steeped in it. They now swallow spirits as freely as the Russians. After dinner, however, they still drink water; and, on going to bed, set a vessel of water by them with the addition of snow or ice to keep it cold; this is always consumed before the morning.

As reindeer have become scarce in Kamtschatka, and horses cannot easily be supported, the natives train their dogs to draw their sledges, on which they travel with sur-

How do they kindle fire?—What is their diet?—What is said of the *selaga* in particular?—What is said of their drink?—And of the reindeer and horse?

prising velocity over the snow. The dogs are peculiar to the country, and can bear any degree of cold rather than heat. They are fed on fish, raw, dressed, dried, fresh, frozen, or putrid, as suits the convenience of their owners. Six of them generally form a team; and they will draw six or seven hundred weight, at the rate of eight or ten miles an hour. Each dog has a particular name, which is of great use in driving them, as they are managed by the voice, and the jingling of rings or shells fastened to a stick, neither reins nor whip being used by the rider.

ARABIA. — (Plate X. No. 39.)

HAVING completed our survey of the north and middle regions of Asia, we must now direct our attention to the south, beginning with Arabia, the most westerly of the Asiatic countries, and which forms a large peninsula between the Red Sea and the Persian Gulf.

The Arabs are an ancient people; and the various tribes derive their descents, some from Heber and his son Jocktan; some from Ishmael, the son of Abraham and Hagar; others from the descendants of Abraham and Keturah; and not a few from Esau, the brother of Jacob. The Ishmaelites, better known under the title of *Bedouins*, are the most pure of these races, for they lead a wandering life, and will not intermarry with the settled tribes, lest they should degrade their pedigree. The country has been overrun by the Romans at one period, and by the Persians at another; but it never was subject to a foreign yoke.

The Arab is not robust, but he is rather tall, well-

In what manner do they travel?

What is said of Arabia?—From whom are the Arabs descended?—What is said of the Ishmaelites?—How are the persons of the Arabs described?

formed, and active, fearless of danger, and insensible to fatigue: his mind is quick, and his character marked by the extremes of credulity and enthusiasm. His head is oval, his brow high and arched, his nose aquiline, and his eyes are large. His dark complexion is rendered still deeper by exposure to the sun, but he has an uncommonly gentle look. The women are taller in proportion than the men, and have a dignified deportment; but their elegant forms are degraded by their ragged clothing and squalid looks; and the regularity of their features loses its attraction by the influence of their copper teint. To be admired, they must be seen at a distance, and the beholder must confine himself to general appearance.

The costume of the settled Arabs is various; but among the wandering tribes, very scanty. The rich inhabitants of Yemen, or Happy Arabia, dress very much after the manner of the Turks or Persians, with large trousers, and a girdle of embroidered leather about the waist, in which is stuck a knife or dagger. The head-dress consists of a number of caps, sometimes as many as fifteen, of different sorts, linen, cotton, and woollen, worn one upon the other: the outer cap is richly ornamented, and has some passages from the Koran embroidered upon it. The lower classes wear only two caps. Some of them have drawers and a coarse shirt; but the greater number wear nothing more than a piece of linen about their loins, and a piece of cloth over the shoulder. In the more elevated parts of the country, where the climate is colder, sheepskins supply the place of cloth. People of the middle rank wear sandals, of wood or leather, bound on the feet with thongs. The rich, of both sexes, use slippers. In some parts of the country, the hair is generally worn long; in some it is cut short; and in others, the

What is said of their costume?—Of what does the head-dress consist?—How is the hair worn?

head is completely shaved: but in all, the beard is worn of its natural length. The scanty clothing of the Arab serves also for his bedding: the linen from his waist forms his mattress, and the cloth from his shoulder is his coverlet. In some places, the people sleep in sacks, to protect them from insects.

The women always wear shirts and drawers; and they have rings on their arms and fingers, and in their ears and noses. They stain their nails red, and their hands and feet brown; and paint their eyebrows and lashes black. Like the females of Egypt, they usually conceal the lower part of the face with folds of linen, leaving only the eyes uncovered; but in some parts they wear veils.

The Bedouins differ in many respects from the other Arabs; by hard living and constant exposure, their persons are lank and thin; and their complexion is rendered very dark. Their black and penetrating eyes, added to their general appearance, indicate the demi-savage and untutored sons of nature. Their dress consists of a scull-cap and slippers, with a white woollen garment, which, covering the whole body, reaches to the calf of the leg, and has a hood for the head, and holes for the arms to pass through. They stain their arms, their lips, and the most conspicuous parts of the body, of a deep blue color, by punctuation with a needle, so that it can never be effaced. Some have a small flower upon the cheek, the forehead, or the chin, punctured with the smoke of galls and saffron, which make a fine black color: they likewise blacken their eyebrows. Most of the women wear rings of gold and silver, about three inches in diameter, in their noses. They are born fair; but their complexions are spoiled by exposure to the sun. The young girls are agreeable, and sing continually.

What is said of their bedding?—How do the women ornament their persons?—How do the Bedouins differ from the other Arabs?—How do they disfigure their persons?

PLATE XL.

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PERSIAN LADIES.



A PERSIAN.

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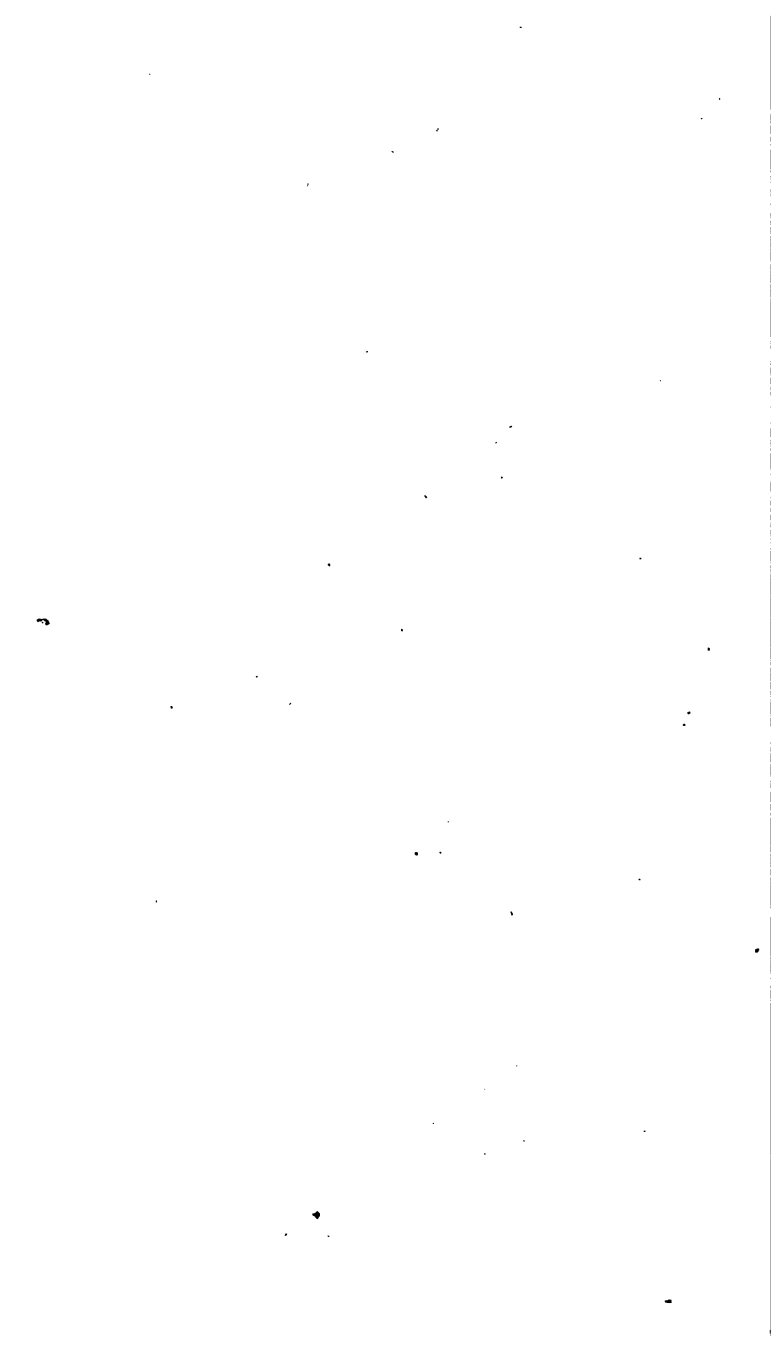
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TARTAR MURSES, OR NOBLES.



TATARS, OR TARTARS.



Such of the Arabs as are settled in towns, and apply themselves to agriculture or trade, are distinguished for justice, temperance, and humanity; among these a stranger may travel without danger. They are, however, greatly inferior in numbers to the Bedouins, who, though temperate in diet, and polite in speech, possess strong passions, and are equally capable of cruelty and friendship in the extremes. At one moment they rob the traveller, whom they meet in the desert; and, the next, embrace, without hesitation or inquiry, the stranger who throws himself upon their protection.

Some of the principal people, in the more fertile parts, eat nothing but boiled rice, served up in a large wooden plate; but, in other parts, the produce of the flocks and herds constitutes almost their only subsistence. The milk and flesh of camels, as well as of sheep, are in common use; various kinds of wild animals, with lizards and locusts, also afford the Arabs a supply of food. They drink little while at table; but, as they rise, after washing, they take some cold water and a cup of coffee. Wine is prohibited by the laws of Mohammed; but several kinds of liquor are made from honey, sugar, raisins, and other fruits, some of which are spirituous, and sometimes indulged in to excess. The Arabs are more fond of smoking than the inhabitants of the north of Asia; and a peculiar custom prevails among persons of wealth and fashion, of carrying about them a box filled with odoriferous wood, of which they put a small piece into any person's pipe whom they wish to treat with respect.

The Bedouins have neither bread nor wine; neither do they cultivate the ground. Instead of bread, they make cakes of a species of wild millet, mixed with

What is said of the Arabs settled in towns?—What is the social character of the Bedouins?—What is the food of the principal people?—What is their drink?—What is said of their smoking?—How do the Bedouins live?

camel's milk, and slightly baked. They have flocks of camels, sheep, and goats, which they conduct from place to place, till they find sufficient herbage: here they erect their goats'-hair tents, and live till the grass is consumed, when they go in quest of another fertile spot.

Marriage is reckoned so honorable among the Arabs, that a woman will rather marry a poor man, or become a second wife to one already married, than incur the obloquy attached to the single life; and the men are equally disposed to take them, because their wives, instead of being expensive, are rather profitable. They seldom, however, marry more than two wives; and many are content with one. The Arab women enjoy more liberty than in other Mohammedan nations, and have great power in their families. If ill-used by their husbands, they have a right to demand a divorce. Separations, however, are uncommon, and mostly confined to cases where the husband, from inability to maintain his wives, sends them back to their friends; after which they are at liberty to marry again.

PERSIA.—(Plate XI. No. 41, 42.)

THIS country, of ancient renown for magnificence and war, lies on the east of Asiatic Turkey. Its government has been always despotic, though under different administrations; and its punishments for crimes are barbarously severe. Mohammedism is the established religion; but, being of a sect different from that professed by the Turks, the Persians are by them considered as heretics. The Persian language, which is scarcely to be surpassed for

How is marriage esteemed?—What is said of the treatment of their women?

How is Persia described?—What is said of the religion, language, and education of the Persians?

strength, beauty, and harmony, is one of the most esteemed of the oriental tongues. Education is widely diffused through the country; and the Persians are deemed the most learned nation of the east: still they are inferior to Europeans; and their knowledge of the arts and sciences is contemptible.

The modern Persians are descendants of those tribes, who, at various times, have overrun the country, improved by the introduction of beautiful females from Georgia, Circassia, and Mingrelia. They are described as a remarkably handsome race of men; tall, ruddy, and vigorous: brave, hospitable, patient in adversity, affable to strangers, and highly polished in their manners: but they possess strong passions, and are capable of acts of great cruelty, when under the influence of anger. Activity and indolence are singularly combined in the Persian character. Passionately fond of smoking, these people will indulge in it from morning to night; and, in the absence of powerful inducements to action, they seem to resign themselves to idleness; sitting in one posture upon their heels, with their legs bent under them, for hours together, and frequently sleeping. When, however, they are roused from this lethargic state by urgent necessity, they will mount their horses and ride day and night without intermission. They are excellent equestrians, being taught to ride from their infancy; and hunting and hawking are their favorite amusements.

The Persian dress consists, for the men, of a shirt of silk, or calico, striped with blue, which is seldom changed till worn out; a vest fitting tight to the body as far as the hips, whence it descends like a petticoat as low as the ankles; under this they have drawers, woollen stockings, and boots; or a pair of very wide trousers of red silk, or

From whom are the modern Persians descended?—How are they described?—In what manner do they spend their time?—Of what does the Persian dress for the men consist?

blue cotton; and, over all, a long robe reaching nearly to the feet. The latter is sometimes trimmed with fur, and sometimes made of gold cloth, or brocade, richly ornamented with gold lace. By way of sash, a piece of chintz, or flowered muslin, about eight yards long, is worn round the body, and in the folds, which serve for pockets, are carried a knife, a purse, pens and ink. The dagger is also deposited in this sash, ornamented according to the ability of the possessor; and no Persian considers himself dressed without a sword. The court dress is distinguished from the ordinary costume by green slippers with high heels, and red cloth stockings. The dress of the commonalty consists generally of two or three light garments, reaching only to the knee. In many parts of the country, they wear a sheep's skin with the wool inwards. Persians of all degrees keep their heads remarkably warm; wearing, even in summer, black fur caps faced with lamb's skin, so fashioned as to rise into four corners at the top, which is frequently ten or twelve inches high. The king and his sons are distinguished by having a shawl wrapped round this black cap; a mark of honor which is also extended to some of the nobility and ministers of state.

The Persians shave the whole of the head, except a tuft of hair which they leave on the crown, and a lock behind each ear. But they suffer their beards to grow to their full extent; and generally dye them quite black, by an unpleasant and tedious operation, which must be repeated once a fortnight.

The costume of the females, in the summer season, consists of a silk or muslin under-garment, a pair of loose velvet trousers, and a vest. The head is covered with a large black turban, over which a Cashmere shawl is gracefully thrown, to answer the purpose of a veil. In cold

In what manner are they armed?—What is the court dress?—How do the Persians keep their heads warm?—What is said of their hair and beards?—What is the female costume?

weather, a close-bodied velvet robe, reaching to the knees, fastened in front with large gold buttons, and sometimes ornamented with jewels, is worn over the vest. Necklaces are in general use, with small gold scent-boxes appended to them low in the bosom. Among other ornaments used by the ladies, is a gold plate, with an Arabic prayer engraved upon it, and suspended on the right cheek, just below the ear. As thick and dark eyebrows are esteemed essential to beauty in Persia, the ladies die them black, if they are not so naturally. They also rub their feet and hands with pomatum of an orange tint; and injure their natural complexions with paint and varnishes. They are exceedingly neat in their garments and houses; indeed, the frequent ablutions enjoined by their religion, and rendered agreeable by the heat of their climate, prevents them from being otherwise than cleanly.

The Persian houses, which are low and flat-roofed, are built of mud or unburned bricks, and stand each in a court encompassed by a high wall. They have no windows towards the street; and the rooms which front the court, are entirely open on that side, but have a large curtain, to be let down when not in use. The palaces of the nobility are generally divided into several courts, the centre of which is laid out in parterres, most commonly ornamented with fountains.

The Persians seldom have fires in their apartments; but in cold weather put on an additional robe, or pelisse. They do not recline on cushions, as do the Turks, nor sit, like them, cross-legged; but they sit on their heels, with their legs bent under them, like a camel, on a thick felt, a carpet, or a mat. In this posture, uneasy in the extreme to those who are not accustomed to it, they will sit for hours together.

What ornaments do they wear?—What is said of the Persian women as to neatness?—How are the Persian houses described?—What is said of their use of fire?

These people admit but little variety in their food: they rise with the sun, and, having taken a cup of coffee, some fruit, or other light refreshment, they enter on the business of the day, smoke, or converse, till ten or eleven o'clock, when they take a slight repast of sweetmeats, fruits, and dishes composed mostly of milk. They then retire to the harem till about three, when they renew their business or smoking. In the evening, they take their principal meal, which consists of animal food mixed with rice, and boiled down to rags, so as to render knives and forks unnecessary. With the same hand that has just torn a fowl or a lamb to pieces, or grasped an omelet swimming in oil, a melon is scooped out, and, as a mark of especial favor, presented by a superior to his guest. The *sofra*, or tablecloth, is spread upon the floor, and the company, seated as usual upon their heels around it, bend themselves down, and scoop the victuals into their mouths with three fingers and the thumb of the right hand. When they have eaten enough (and their meals are very soon over,) they sit upright, with the right hand placed in a certain position over the left arm, till water is brought in, and every one washes his hand and his mouth. The *sofra* consists of a fine chintz cloth; but from a superstitious notion that changing it brings ill luck, it is generally covered with the fragments of former meals, and emits a scent very ungrateful to the olfactory powers of Englishmen, who consider a clean tablecloth among the necessary comforts of life.

The Persians are extremely ceremonious; each person takes his seat according to his rank, which is defined with great precision. Age is treated with great respect; and, on occasions of joy and grief, visits of congratulation or condolence are paid with scrupulous attention.

Of what consists their food?—How is the *sofra*, and its use described?—What is said of the Persians in regard to ceremonies?

INDIA.—(Plate X. No. 40.)

THIS extensive country lies between Persia and the Birman empire. Its southern part forms a large peninsula, stretching far into the Indian Ocean, between the Arabian and Bengalese seas. The Persians call it *Hindoostan*, or *Country of the Blacks*, the natives being of a dark color, though less swarthy than the Negroes of Africa, from whom they are also distinguished by other physical characteristics.

A considerable portion of this country belongs to Great Britain; and other European powers have some settlements in it: these are governed by the laws of the respective owners. But among the native powers, which are numerous, a harsh despotism prevails; and a gloomy polytheism, accompanied with cruel rites and acts of the grossest idolatry, degrades the name of religion. The priests are called *Brahmins*, from *Brahm*, their chief deity; and the cow is considered as the mother of their gods! There is, indeed, in one part of India, a considerable body of native Christians; but they often exist under circumstances of degradation, and are treated with peculiar contempt by the Brahmins and their followers.

The Hindoos are generally below the European stature; and their muscular strength is less than their bodily frame seems to indicate. They are very nimble, and, unincumbered, will travel quicker than the most robust European; but if obliged to carry arms or baggage, their feebleness immediately appears. Their persons are straight and elegant, their limbs well proportioned, and their fingers

Where is India, and what is said of it?—By what other name is it called, and why?—What is the political condition of the country?—What is said of the religion of India?—And of the stature and muscular strength of the Hindoos?

long and taper. Their complexion is black, and their hair long; their countenances are open and pleasant; and their features exhibit a kind of manly softness in the males, and the most delicate lines of beauty in the females. Their walk and gait, as well as their whole deportment, are in the highest degree graceful. It is to be observed, however, that both the physical and moral character of these people are much influenced by the climate and other circumstances under which they live. They are most diminutive towards the south, and gradually improve in stature and appearance as they advance northwards. The common people throughout the country are smaller than those of better fortunes, and yield still more to them in the advantages of physiognomy: the Banians of Guzerat are a handsome race; while the Haramcores, whose business is to remove all kinds of filth, and be the buriers and burners of dead bodies, are remarkably ugly.

Cruelty, dissimulation, avarice, indolence, apathy, filth, and indelicacy, are among the distinguishing traits of the Hindoo character. An affront is never forgiven; and though years may interpose before the moment of vengeance arrives, it is always watched for. The Hindoo, from a belief that the soul of his relative has passed into the body of some animal or reptile, dreads to kill the smallest insect; many of them will even wear a piece of thin linen or gauze over their mouths, lest they should with their breath deprive any living creature of life; others have a brush, or broom, with which they sweep away the dust from the ground they walk upon, that they may not crush any thing living with their feet. But this apparent mildness is specious; the same man who would importune a hunter or a fisher to desist from his pursuit,

What is said of their complexion, hair, and features?—What else is observed of them?—What is said of the common people?—What is said of the Hindoo character?—What are instances of Hindoo timidity?—What is said of this timidity?

scruples not to sacrifice his fellow man to his vengeance, and to incite self-murder in the devotees of his religion. Infants are relentlessly thrown into the stream of the Ganges, to be drowned, or devoured by crocodiles; widows are burned alive upon the funeral piles of their husbands; and the votaries of the idol Juggernaut are encouraged to throw themselves under the wheels of his ponderous car, to be crushed to death. The sufferings of his fellow creatures, the Hindoo looks upon with unparalleled apathy; and a diseased relative is carried to the bank of the river, to die, or to be carried away by the stream. In their intercourse with each other, and especially with foreigners, the most complete dissimulation, with the most impudent falsehoods, are resorted to; and the Brahmins themselves are so addicted to lying, that, instead of blushing when detected in it, they make it their boast.

The unsocial character of the Hindoos is strongly marked, and indeed fostered, by their division into castes, which scarcely acknowledge any common nature, and between whom an impassable barrier is placed, so that a member of one cannot raise himself to another. Of these castes four are principal; and these are subdivided into several others.

In ordinary life, the Hindoos are cheerful and lively, fond of conversation and amusements, particularly dancing. They do not, however, dance themselves, but hire women brought up for the purpose, who form a distinct class, live by their own rules, and are allowed to eat any kind of meat, beef only excepted, and to drink spirituous liquors. Their dances are said to resemble those of the ancient Bacchantes; and in beholding them the rich and voluptuous Hindoos will spend whole nights.

What are instances of their cruelty?—What is said of their intercourse with others?—What is said of the unsocial character of the Hindoos?—How are they in ordinary life?

The men generally shave their heads and beards, leaving only a lock on the back part of the former; and a small pair of mustachios on the upper lip. In some places, however, the beard is allowed to grow to the length of two inches. A turban is usually worn on the head; but the Brahmins, when officiating in the temples, go with the head uncovered, the upper part of the body naked, and the sacred string, called *zennar*, upon their shoulders. This *zennar* is made of a kind of perennial cotton, and composed of a certain number of threads of a determined length. The other part of the Brahmin's dress consists of a piece of white cotton cloth wrapped about the loins, descending below the knee, but lower on the left side than on the right. In cold weather, they sometimes put a red cap on their heads, and wrap a shawl about the upper part of their bodies. Most other inhabitants of India wear pieces of cotton wrapped round them, but covering the upper as well as the lower part of the body, with a shawl, or scarf, upon the shoulders. A close-bodied gown and wide trousers are also much worn. The slippers of the rich are of woollen cloth, or velvet, frequently embroidered with gold and silver; those of princes are sometimes adorned with precious stones. The lower classes wear sandals of coarse woollen cloth, or leather. These slippers are always put off on entering an apartment. Ear-rings and bracelets are worn by both men and women.

The Hindoo women, though of an olive complexion, are delicate and beautiful; but the bloom of their beauty soon decays, and before they have seen thirty years, they are making a rapid progress towards old age. This may be attributed to the heat of the climate, as well as to the custom of the country; for they are often mothers at

How are their beards and hair treated?—In what manner do Brahmins dress when officiating in the temples?—What further description is given of a Brahmin's dress?—What do the people of India wear on their feet?—How are the Hindoo women described?

twelve, and grandmothers at five-and-twenty. They take every method to render their persons attractive, and have a pleasing freedom in their manners, free from licentiousness. They are, however, absolute slaves to the other sex. Among the higher classes, the women are now almost as much recluses as those of the Mohammedans, who have introduced their jealousy of the sex into India. The lower castes of Hindoo females are employed in a manner analogous to the professions of their husbands; and it is not uncommon to see them carrying burdens, working in mortar and lime, tilling the ground, and other laborious occupations.

The female costume in this country is peculiarly becoming. A close jacket of satin covers the body, without concealing its shape; the sleeves are tight, and reach half way to the elbows, with a narrow border, painted or embroidered at the edges. A long piece of silk, or cotton, tied round the waist, hangs gracefully to the ankle on one side, but not quite so low on the other; while a wide piece of muslin is thrown over the right shoulder, and passing under the left arm, is crossed round the middle, and hangs down to the feet. The hair is adorned with jewels and wreaths of flowers; the ears, bored in many places, are laden with pearls; a variety of gold chains, strings of pearls and precious stones surround the neck and cover the bosom; the wrists and arms are furnished with bracelets and armlets; gold and silver chains are worn on the ankles; the fingers and toes, for stockings are not worn, are covered with rings; and sometimes a small ring is worn in the right nostril. Unfortunately, the richer the dress, the less becoming it appears; this arises from want of taste; and a Hindoo woman of dis-

How do they regard the esteem of others?—In what manner are the women of India treated?—What is the female costume of India?—What ornaments are used by females in India?—What is said of these ornaments?

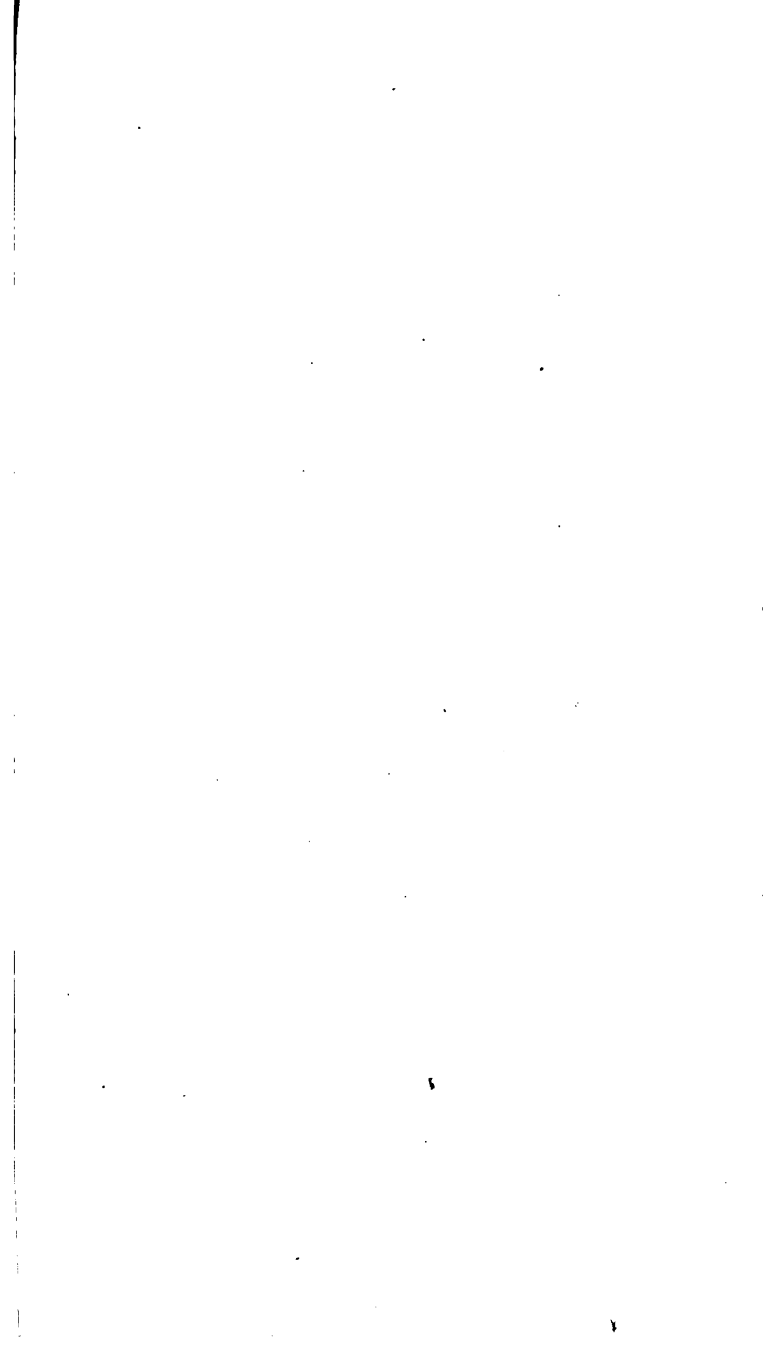
tion is always overloaded with finery, while the village nymphs, with fewer ornaments, but in the same kind of elegant drapery, are more captivating.

The houses of the Hindoos make but a sorry appearance. In the southern parts of the country, they are of one story only; in the north, houses of two or three stories are met with. On each side of the door of the former kind, towards the street, is a narrow gallery, covered by the projecting slope of the roof, and raised about thirty inches from the level of the street; here the porters, or bearers of palanquins, with the foot soldiers, called *peons*, repose themselves. The entrance leads to a court surrounded by a gallery like that on the outside; and on one side of the court is a large room, open in front, and spread with mats and carpets, covered with white cotton cloth. Here the master of the house receives visits, and transacts business. In other parts of the court are entrances, by very small doors, to the private apartments.

All the Hindoos are very scrupulous with regard to their diet; the Brahmins much more so than the rest. They eat no flesh; their ordinary food is rice and other vegetables dressed with clarified butter and seasoned with ginger and other spices. Their favorite beverage is milk from the cow, an animal which they have in the most extravagant veneration. The other castes, though less rigid, abstain from what is forbidden them; nor will they eat any thing provided by a person of inferior caste, or of a different religion. Though they may eat some kinds of flesh and fish, they count it a virtue to abstain from all. Intoxicating liquors are strictly prohibited.

Marriage is considered by these people as a religious duty; and parents are strictly enjoined to marry their

How are the Hindoo houses described?—Where does the master of the house receive his company?—What is said of the Brahmins in respect to their diet?—What is said of the other castes in respect to the same subject?—What is said of marriage in India?





CEYLONESE, OR CINGALESE.



CHINESE MANDARIN AND LADY.

CHINESE PEDLAR, WITH RATS
AND PUPPIES.

PERSIAN WOONGEE AND LADY.

daughters by the time they arrive at eleven years of age. Polygamy is allowed, but seldom practised, and more rarely beyond a second wife. But a woman is not permitted to marry a second time. If a man have no son, he adopts one from among his relations, to whom his estate descends at his death, for no female, whether widow or daughter, is allowed any inheritance. The Hindoos receive no dower with their wives; but, on the contrary, the intended husband makes a present to the father of the bride.

The expiation of a Brahmin, when on his death-bed, is attended with many ceremonies; some of which, to Europeans, cannot but appear absurd. Such is the practice of laying the dying man upon a consecrated spot of earth, which has been previously well spread with cow-dung; from a belief that if he should expire on a bed, or mat-trass, he must carry it with him in all his peregrinations in the invisible world. A cow also is introduced to him, with her horns decorated with rings of gold and brass, her neck with chaplets of flowers, and her body covered with a fine cloth; the sick man takes hold of her tail, while prayers are chanted, of which the petition is, that the cow may conduct him by a blessed path to the next world. Various presents are also made to the Brahmins, in order to secure his felicity in his after state.

As soon as the sick man has expired, ablutions and offerings are practised by his friends, by way of purification. At the place set apart for burning the dead, offerings are again made, and several disgusting ceremonies are performed, before the torch is applied to the funeral pile.

The horrid practice of widows burning themselves with the bodies of their deceased husbands, is still practised, though with less frequency than formerly. It is most

And of the expiation of a Brahmin?—What takes place when the sick man expires?—What horrid practice is mentioned?

common in the country of the Rajahs, and among women of high rank. In some few places, the Hindoos bury their dead, and there the widow has been known to bury herself alive with her husband's corpse. Happily, instances of this kind are now extremely rare.

CEYLON. — (Plate XII. No. 45.)

THIS island, situate at the south east extremity of the Hindoo peninsula, is now subject to Great Britain; but the native population, for the most part, retain the idolatrous religion of their ancestors, which is of Hindoo extraction, but differs in several material points from the Brahminical tenets. Buddha is their chief deity. Some of the Ceylonese have embraced the Christian religion, and others the Mohammedan, since the settlement of Europeans and Arabians among them.

The population of this country includes four distinct classes; the Ceylonese, or Cingalese; the Candians, the Malabars, and the Bedhas or Vaddahs, the last of whom are apparently descendants of the aborigines.

The Ceylonese, who chiefly occupy the southern coasts, are of a middle stature, slender make, and of fairer complexions than the southern inhabitants of the neighboring peninsula. They are mild, timid, indolent, and unwarlike. They are, like the Hindoos, divided into castes; but are less rigid observers of the rules of separation. They are fond of show and parade. Their houses are small and low, with thatched roofs, and walls made of hurdles, smoothly covered with clay. They have no chimneys; and their furniture consists of a few earthen vessels, two copper basins, and two or three stools. The most afflu-

What is said of the island of Ceylon?—What is the religion of the island?—What does the population include?—How are the Ceylonese described?—What account is given of their houses?

ent have no other clothing than coarse linen wrapped about them. Their food is usually rice, eaten with salt; and their common drink is water, which they pour into their mouths through the spout of a vessel like a teapot, lest they should pollute the fluid by touching it with their lips.

Polygamy is allowed by both Buddhists and Moham-medans; but such of the Cingalese as have embraced Christianity, confine themselves to one wife.

They have various ways of treating their dead; some burn them, as in India; others throw their limbs up into the forks of trees, to be devoured by birds of prey. In former times, it has been affirmed, the Cingalese, like the ancient Scythians, ate the bodies of their deceased parents, from an opinion that no sepulchre was so fit for them as their own stomachs, where they would become changed into their own substance, and live again in themselves.

The Malabese are the same people as those of that name on the neighboring coast of Malabar; they occupy the northern coasts of Ceylon, and are of a darker color than the Cingalese.

The Candians, who occupy the mountainous regions in the centre of the island, are stouter, and less effeminate than the Cingalese. As they inhabit a more elevated and temperate region, they are fairer and more athletic than the people of the lower districts near the coast. The upper classes of Candians are reproached by the Indian nations, as perfidious and cruel; and the lower orders are inclined to follow their example.

The Bedhas or Vaddahs, are the most singular part of the population, inhabiting the recesses of the forests,

What is said of their clothing and food?—What is said of marriage among them?—How do they treat their dead?—Who are the Malabese?—Who are the Candians?—What account is given of the Bedhas?

spread over the various parts of the island. They live in a state of nature, destitute of houses or tents; sleeping in the branches of trees, or on the ground, and climbing, like monkeys, on the least alarm. They never cultivate the earth, but subsist on animals taken in the chase, and the spontaneous products of the forests. Some of the least timid of these savages occasionally barter their honey, wax, ivory, and deer, with the Candians, for cloth, iron, and knives; but the others are as rarely seen as the most retired of wild animals.

CHINA. — (Plate XII. No. 46, 47.)

THIS country, situate at the south-eastern extremity of Asia, is the seat of the most ancient empire in the world; Noah himself being its reputed founder, whom the Chinese distinguish by the titles of *Foo-hee* and *Tyent-tze*, or “son of heaven.” The government has been aptly described as a *patriarchal despotism*; for the same laws which give the sovereign an unbounded authority, require him to use his power with the moderation and discretion of a tender and wise parent; and his subjects are taught to look up to him as their father, rather than as their governor. When he is ill, the palace is filled with Mandarines, (or nobles) who pass their whole time in a large open court, offering petitions to heaven for his restoration to health; nor can any inclemency of weather, or personal inconvenience, excuse them from this duty: so long as the emperor is in pain or danger, the people seem to fear nothing but the loss of him. But notwithstanding all this apparent devotion to the prince, insurrections are as common in China as elsewhere; and in-

What is said of China?—What is said of the government?—What takes place when the sovereign is sick?

stances of deposed, banished, and murdered emperors are not wanting.

Three kinds of religion are followed by the Chinese, but neither of them is a national establishment. The first and most ancient, is pure Deism, free from idolatry, destitute of a priesthood, and without temples, except one within the precincts of the palace, where the emperor in person, at the time of the equinoxes, performs the solemn ceremonies and sacrifices, for propitiating the Deity, whom they worship in a threefold character; or expressing a grateful sense of His benefits, soliciting a propitious seed time, or abundant harvest. The second religious sect is that of Tao-tse, which has existed nearly from the days of Confucius, and been much patronised by former emperors. Its votaries resemble the Epicureans in their principles; they are idolaters in practice, and make high pretensions to a knowledge of alchymy and magic. The Mandarins are mostly of this sect. The religion of the third sect, is the same as that of the Buddhists of Ceylon and Hindoostan, from which last country it was imported by the Tao-tse, in the first century of the Christian era. Fo is their chief deity; they have bonzes or priests, and solemn processions; and their temples are filled with gigantic images, each of which has peculiar virtues and influences attributed to it. This is the religion of the common people.

The Chinese language is one of the most primitive in existence, and has no resemblance to any other, ancient or modern. It consists of about 330 monosyllables, which by means of four intonations to each, are extended to upwards of 1300 distinct sounds. The characters, in which this language is written, is no less singular than itself, and contains at least 40,000 separate characters.

How many kinds of religion are there in the empire, and what is the first?—What is the second?—What is the third kind?—What account is given of the Chinese language?

In their persons, the Chinese are of the middle stature, with white or pale yellow complexions. They have broad faces, small elongated eyes, placed obliquely, noses turned upwards, and broad at the base, high cheek bones, thick lips, and pointed chins. They shave the whole of the head, except a lock at the crown, which, tied or platted in a long cue, is suffered to hang down the back, like the lash of a whip, and not unfrequently as low as the calf of the leg. They pluck out the hair on their faces by the roots with tweezers, leaving only a few straggling bristles by way of beard. Many of the higher classes, and the literary men, suffer their nails to grow to an enormous length, to show that they are not engaged in manual labor. The women have small eyes, plump rosy lips, black hair, regular features, and a delicate, yet florid complexion. Corpulency is admired in men; but in females it is accounted a defect. Small feet are reckoned an indispensable part of female beauty; and in order to procure them, tight bandages are put on the feet at the very moment of birth, and continued till they cease to grow: hence, the women are nearly all cripples, and can only walk over an apartment of ordinary size, in a hobbling awkward manner.

The quality and color of the Chinese dress is fixed by law, according to the rank and situation in life of the wearer. The royal family alone are allowed to wear yellow: on days of ceremony, certain mandarins are permitted to appear in red satin; but at other times black, blue, or violet, are the colors prescribed for them. The common people are allowed to wear only blue or black cotton. White is the distinguishing color for mourning; which a son has no right to wear whilst his father and

How are the persons of the Chinese described?—What is said of their hair, beard, and nails?—What account is given of their women?—How is the Chinese dress regulated?—What custom prevails in relation to mourning?

mother are living; but he can wear no other for three years after their death; and ever after his clothes must be of one color. The men's caps are shaped like bells; and the higher classes ornament them with jewels. The rest of the attire consists of a shirt, under which a silk net is worn, to prevent its adhesion to the skin; over the shirt is a vest, with sleeves very wide towards the shoulder, but narrowing as they approach the wrist, where they terminate in form of a horse-shoe, and cover the hands, leaving only the ends of the fingers visible. From a large silken sash, which is worn about the waist, is suspended a sheath, with a kind of knife, and two small sticks, which serve as forks at meal-time. Under the vest, the Chinese wear loose drawers, or trousers, suited to the season; in summer they are made of linen; in winter, of satin, lined with fur. Over all, they wear a kind of surtout, with wide sleeves. In warm weather, they go with their necks bare; but in winter, they have a collar joined to the vest, of silk, sable, or fox's skin. Clumsy boots, of satin, silk, or cotton, are universally worn abroad; but at home they are exchanged for slippers.

The female costume, for the higher orders, consists of a silk waistcoat and drawers, which in winter time are lined with fur; over these is a long robe of satin, very close at top, and gracefully gathered around the waist by a sash. The several parts of the dress are of different colors, but a change of fashion is unknown. The head-dress consists in an arrangement of the curls, which are interspersed with small tufts of flowers, or gold and silver ornaments. Young ladies also wear a kind of bonnet, covered with stuff, or silk, and adorned with pearls, diamonds, and other costly decorations.

Females of the higher and middling orders are rarely

What more particular description is given of the Chinese dress?—What do they wear upon the feet?—What is said of the female costume?—What of the females of the higher and middling orders?

seen; as they seldom quit their own apartments, which are in the most retired part of the house; and their only society is their domestics. The power of the wife is wholly confined to her own part of the dwelling, which is never entered by the husband but on some particular occasion. In all other respects, women of the above classes are, in China, in a state of absolute degradation. Those in the lower walks of life, instead of being secluded, partake with the men in all kinds of labor; and if they have young children, they tie them on their backs, while they are at work.

Marriages are entirely conducted by the parents, or some female relation; and the parties rarely see each other till the wedding-day, when the bride, locked up in a richly decorated palanquin, is carried in grand procession to the bridegroom's house. The law acknowledges but one wife; but still polygamy prevails in China as much as in other oriental countries; and a man purchases as many secondary wives as he can afford to keep. The children of these last are regarded as belonging to the original wife, but the women may be sold again at pleasure.

Rice is considered as the staff of life by the Chinese; but they also make use of various kinds of animal food, in the choice of which they are not very nice; for, besides pork, of which large quantities are consumed, it being their favorite meat, the common people eat fish, fowls, cats, dogs, rats, and almost every other animal, whether it has been killed, or died naturally; and, among the numerous itinerant traders which fill the streets of the towns and cities, it is not uncommon to see a pedler offering rats and puppies for sale, to be made into pies. Weak tea, taken lukewarm, without sugar, or milk, is the ordi-

What is the general condition of women in China?—How are marriages conducted?—What is said respecting polygamy in China?—What kinds of food are used?

nary drink of the Chinese; and in the use of ardent spirits they are very moderate.

The real character of the Chinese is scarcely known to Europeans, for want of access to the interior of the country; so much of it as has been developed, has been deduced from intercourse with the inhabitants of the seaports, who are represented as cold, cunning, and deceitful, ready to take every possible advantage, as opportunity serves, and always evincing a total disregard of truth; but they are also sober and industrious; submissive in disposition; mild and affable in manners; and invariably manifesting a profound filial reverence. Obsequiousness to superiors is also another trait in their character; but this seems to be the effect of compulsion; for if a man of ordinary rank fail of due obeisance to a mandarin, when casually passing by, he is instantly reminded of his duty by the whip or the bastinado.

The amusements of the Chinese are mostly of the sedentary kind. The sports of the chase, with other athletic exercises, as well as dancing, are almost unknown. Fishing is practised, both for recreation and profit, and birds are trained for this sport, as dogs are with us to the pursuit of game. While these birds (a species of cormorants) are fishing, the men are engaged in catching aquatic fowls, by going into the water with their heads concealed under a mask of feathers, so as to approach without alarming them, and then he seizes their legs and drags them under water. Playing at shuttlecock is the most athletic diversion these people indulge in. Instead of striking it with a battledoor, they spring forward, as the shuttlecock descends, and with great dexterity kick it up again with the sole of the foot. All their amusements are regulated by law; and games of chance are prohibited.

Why is so little known of China?—What is said of the character of the Chinese so far as known?—How is fishing practised in China?—In what manner do the Chinese play at shuttlecock?

BIRMAN EMPIRE.

(Plate XII. No. 48; and Plate XIII. No. 49, 50.)

THIS empire, which lies to the south and southwest of China, extends over what is usually called India beyond the Ganges, and consists of various states, which have been subjugated by the Burmhans, or Birmans, a warlike people, whose manners and customs bear a great similitude to those of the Chinese. The government is an unqualified despotism; the *boa*, or emperor, acknowledges no equal; from him alone all honors and appointments emanate; and to him they revert on the death of their possessors; hereditary dignities and employments being unknown in this country. The titles of the sovereign are extravagantly vain; in his public acts, he styles himself 'Lord of earth and air; the help of all nations; the great lord, esteemed for happiness; the lord of all riches and of high-built palaces of gold; the master of the white, red, and mottled elephants, and of all the elephants in the world!' with various others, equally bombastic. The name of his capital is *Ummerapoora*, or *Amarapura*, 'the city of the immortals;' and his ministers of state are called *woongees*, or 'great burden bearers.' The *tsalve*, or chain, is the badge of nobility, and the higher the rank, the more chains are worn; the usual number is from three to twelve; the sovereign alone wearing twenty-four.

Buddhism is the religion of the Birmans; it is of Hindoo extraction, and was originally derived from Ceylon. It includes idolatry, and the doctrine of transmigration. The *rhahaans*, or monks, have numerous colleges, and

Where is the Birman empire, and what is said of the inhabitants?—What is said respecting the government?—What is said of the capital, and the badges of nobility?—How is the religion of this country described?

wear yellow garments; they neither cook their victuals, nor perform any of the common offices of life; but subsist on charity, and spend their time in contemplation. The white elephant, alluded to in the imperial titles, is peculiar to the 'Birmans; and they consider him as a very important personage, from a persuasion that he contains a human soul in the last stage of its transmigrations. He is, therefore, reckoned the second dignitary in the empire, ranking above the empress, has large estates assigned him, and a regular court and cabinet, with a prime minister, officers, and guards, to the number, altogether, of about a thousand persons. His palace is richly gilt within and without; and the furniture is of the most costly materials.

The *Pali* is the language in which the sacred books of the Birmans are written; and the Sanscrit alphabet is employed; but the structure of the language is more like the Chinese than the sacred dialect of the Hindoos; and is very monosyllabic.

In features the Birmans bear a greater resemblance to the Chinese than to the Hindoos; but their complexions are rather browner. They are not tall, but athletic, and long retain a youthful appearance, from the custom of plucking out the beard, instead of shaving. The females, particularly in the northern parts, are fairer than the Hindoo women, but not so delicately formed. In their general disposition, the Birmans are strikingly contrasted with their neighbors the Hindoos, from whence they are separated only by a narrow ridge of mountains, which in many places admit of an easy intercourse. The Birmans are a lively inquisitive race; active, impatient, and irascible; extremely attached to show and ceremony, and entertaining high notions of themselves and their country.

What is said of the white elephant?—What is the language of Birmah?—How are the persons of the Birmans described?—What is said of their dispositions?

Their Hindoo neighbors are just the reverse. The passion of jealousy, which prompts most nations of the east to immure their women in harems, surrounded by guards, seems to have scarcely any influence over the Birmans. In other respects, however, the fair sex are sadly degraded; they are considered as not belonging to the same scale of being as the men.

As the expatriation of women is considered an impoverishment of the state, they are on no account allowed to quit the country; and if a foreigner marry a Birmese female, and afterwards go elsewhere to reside, he must leave his wife, and any daughters she may have borne, behind; but he may take his sons with him. Marriages are not contracted till both parties are of full age, and then the engagement is merely a civil contract. One wife only is acknowledged by law; but concubinage is allowed to an indefinite extent.

Some shades of difference exist among the several nations which make up the Birman empire; though what has been stated applies generally to them all. A few of their peculiarities may be selected.

The natives of ARACAN are fond of large flat foreheads; and to render them so, they apply a leaden plate to the foreheads of their children as soon as born. The dress of the superior class consists chiefly, for the men, of a piece of white cotton over the arms and upper parts of the body, with an apron in front. The women, who are of tolerably fair complexion, but of licentious character, wear thin flowered gauze over the bosom and shoulders, with a piece of cotton rolled three or four times round the waist, the ends hanging down to their feet. They curl

What comparison is made between the Birmans and most other nations of the east?—What is said of the expatriation of women in China?—What is said of the shades of difference among the nations which make this empire?—How are the natives of Aracan described?—In what manner do the women dress?



**BIRMAN, OR RHAHAAN, OR
MONK TROOPER.**



BIRMESE MAN AND WOMAN.



MALAY MOONSHEE AND LADY.



JAVA MADURESE COURT DRESS.



their hair, and put glass rings in their ears, which they stretch to an inordinate length, by way of improvement to their beauty. On their arms and legs they have rings of copper, ivory, silver, &c.

The inhabitants of PEGU are of an olive, or rather tawny complexion, and may be ranked among the most superstitious of the human race. They worship crocodiles; and will drink no water but such as is procured from the ditches where those animals harbor, and by whom they are frequently devoured. Their religion, however, is in the main similar to that which prevails in the rest of India; they hold the existence of one eternal God, of whom they make no image; but they have many inferior created gods, whose images they set up in their temples; and they sacrifice to the evil principle, or the devil, in order to avert his malign influence. Their talapoins, or priests, preach to them every Monday against this practice, but without effect: they also exhort them not to commit murder; to take from no person any thing belonging to him; to do no hurt; to give no offence; and to avoid impurity and superstition. The Peguans are a spirited and warlike people; open, generous, and hospitable: but they are said to be slovenly in their houses, and filthy in their diet.

SIAM.

THIS kingdom, once the most flourishing of those of Ultra India, is situated to the south of the Birman empire. The government is despotic, and the laws are sanguinary and cruel. The religion is Buddhism; the monks, called *talapoins*, differ little from the *rhahaans* of the Birmanians;

What is said of the inhabitants of Pegu?—What account is given of their religion?

What is said of Siam and its government?—How are the Siamoes described?

and the sacred language, denominated *Bali*, is in origin and construction the same as the Pali of those ecclesiastics. The Siamese manifest much ingenuity in several arts to which they apply; and gold trinkets and miniature painting are often neatly executed by them. Most of the lower orders are engaged in fishing: the rest are occupied in petty traffic.

The Siamese are small, but well made; their faces have more of the lozenge shape than of the oval, being broad and raised at the top of the cheeks, with the forehead contracted and almost as pointed as the chin: their eyes, rising somewhat towards the temples, are small and dull, and what should be white is yellow. Their cheeks appear hollow; their mouths are large, their lips thick and pale; the teeth are blackened by art; and their complexions are brown and coarse. The warmth of the climate renders clothing almost unnecessary; and a muslin shirt, with loose drawers, a mantle in winter, and a high conical cap, constitute the dress of the higher classes of males. Instead of the shirt, females wear a scarf, and their petticoats are generally of colored or painted calico. Both sexes of the lower orders go bare-headed; their hair is cut within two inches of the skin, and appears like hogs' bristles. The talapoins are distinguished by cinnamon-colored cloaks, and by having their heads, beards, and eyebrows, close shaved.

The two principal articles of food among the Siamese are rice and fish; but they also eat lizards, rats, and various sorts of insects. From the great number of deer-skins exported by them, venison is supposed to be much used by them; but beef and mutton they rarely touch. The milk of buffaloes, which is very rich, added to a vegetable diet, constitutes the principal subsistence of the lower orders.

How are their persons described?—How do they dress?—What are the principal articles of food?

These people are ingenious, but extremely indolent; the men spend much of their time in games of chance, leaving the women to manage the concerns of life. Both sexes are temperate, and more chaste than any other inhabitants of this quarter. They are insolent towards inferiors, and obsequious to those above them. The common form of salutation is the lifting of one or both hands to the head, with an inclination of the body; but servants must appear before their masters on their knees; and the mandarins prostrate themselves in the presence of the king.

The people mostly dwell on the banks of rivers, which they prefer, because the low lands, which are overflowed six months in the year, produce abundant harvests of rice, almost without cultivation. The houses are merely bamboo huts, raised on posts; and during the season of inundation, the communication between different families is carried on by boats.

The Siamase are fond of amusements; and theatrical representations are common; as are also races with boats, or oxen; combats of elephants, cock-fighting, tumbling, wrestling, and rope-dancing; with religious processions, illuminations, and beautiful exhibitions of fireworks.

The females of Siam are under few restraints; they are married early, and their espousals are accomplished by female mediation; yet a magician is frequently consulted as to the propriety of the alliance.

Polygamy is allowed, but the first wife is always considered the superior; and divorces are rarely resorted to.

What is the intellectual and social character of this people?—What is their mode of salutation?—How do they live?—What is said of their amusements?—What is said of marriage, polygamy, and divorce in Siam?

MALACCA, OR MALAYA. — (Plate XIII. No. 51.)

THIS country consists of a narrow peninsula, running out from the south of Siam; and is supposed to have been the Golden Chersonese of the ancients. The political constitution is a kind of feudal system; the supreme power being vested in a sultan, who presides over the *dattoes*, or nobles; and they have other vassals in subjection to them. The religion is Mohammedism. The Dutch are in possession of Malacca, the capital of the country; and there the Rev. Dr. Morrison, a native of Great Britain, has established an Anglo-Chinese College, for the reciprocal cultivation of European and Chinese literature. The Malay language is the softest and most harmonious of any dialect in the east; hence it has been called the *Italian of Asia*; and it is the most general medium of commercial intercourse in that part of the world. The people are so deficient in every thing like science, that even the division of time by years and months, appears unknown to them.

The Malays are rather below the middle size, well proportioned, of a dark, or rather black complexion, and very active. Their character has been variously represented, according to the interests and feelings of those who have undertaken to portray it. The early European settlers, who, in their eagerness to acquire wealth, scrupled not to resort to force and fraud, and thereby produced a reaction on the part of those who were their victims, represented the Malays as the most ferocious and treach-

Of what does Malacca consist?—What is said of the political constitution, and of the religion of the country?—What is said of the Malay language?—What description is given of the persons of the Malays?—In what manner did the early European settlers describe the Malays?

erous race upon the earth; restless, fond of navigation, war, plunder, emigrations, desperate enterprizes, adventures, and gallantry; talking incessantly of their honor and bravery. The two last qualities, however, are so little valued by the European companies in the East Indies, that they have prohibited their captains from receiving on board any Malay seamen, except in case of great necessity, and then not more than three. Such is the character given of these people by those whom they considered as invaders, or conquerors, and against whom their jealousy and revenge were in constant exercise. Others, who have had opportunities of observing them under different circumstances, have represented them more favorably. Of all the Mohammedans in the Indian Archipelago, say they, the Malays are the best informed, the most liberal, and the most exemplary; they are more faithful to their word, and possess a more estimable character than the natives of India. They are even mild and courteous in their domestic deportment; but a violent propensity to gambling, and the ruinous consequences to which it exposes them, often excite a degree of frenzy, which impels them to the most desperate resolutions. Intrepid enterprize, and inflexible perseverance in piratical as well as commercial purposes, constitute the very essence of their character. What Europeans deem piracy, they consider as chivalrous adventure; and if they attack a foreign vessel by surprise, and massacre the crew, they call it an heroic achievement against an enemy. They always go armed, and would think themselves disgraced to be without their poniard; a weapon, in the manufacture of which, as well as the use, they excel.

As their lives are a perpetual round of agitation and tumult, they cannot endure the long flowing garments of

What is said of the Malay seamen?—How do others speak of the Malays?—What is said by them to constitute the essence of the Malay character:

other Asiatics; but have their clothes, which are light, exactly adapted to their shape, and loaded with multitude of buttons, which fasten them close to the bodies.

Besides the Malays, who inhabit the coast, and supposed to have first settled there from Sumatra, there is, among the mountains of the interior, a distinct people who are thought to be descendants of the aborigines, seem to be a variety of the Papuas, or Oriental Negroes who are spread over most of the Indian islands. Their skin is black, and they have thick lips, flat noses, woolly hair, like the African Negroes. Those who inhabit the lower tracts of the country, near the Malay districts, have imbibed the first rudiments of civilisation; they cultivate a little rice, and barter the resin, wax, honey, yielded by their forests, for clothes and food, which the Malays supply. Those in the more remote districts are without any fixed abode, wandering about the forest in quest of fruits and game, and taking shelter in the clefts of the rocks, or under trees, or in thickets. They are divided into small communities, and continually at war with each other. The Malays call them *Samangs*; the jargon they speak, has been compared to the croak of frogs.

There is also a savage race, called *Monacaboes*, in the inland parts, who are whiter than the Malays, but so intractable, that every attempt to civilize them has failed. They are prone to mischief, and delight in setting fire to the ripe crops of their more industrious neighbors.

What is said of their dress?—What is said of the Malays who inhabit the coast?—And of those who inhabit the lower tracts of the country?—And of those in the more remote districts?—What is said of the *Monacaboes*?

SUMATRA.

THIS island is separated from the Malay peninsula, by a strait, on the west of the latter, called the Strait of Malacca. It is the most westerly of the Sunda Isles. Five different races occupy the districts of this island. Those on the coast are the same as the Malays, and profess the Mohammedan religion; and Acheen, at the northwest extremity of the island, is the most celebrated native kingdom. On the southwest coast, the British have a settlement at Bencoolen, or Fort Marlborough. The tribes in the interior are subject to their particular chiefs, and are either Pagans, or destitute of all religious profession.

The Sumatrans, generally, are rather below the middle stature; their limbs are slight, but well shaped, and their wrists and ankles are particularly small. Their complexion is yellow, but their eyes are dark and clear. The males eradicate their beards, by rubbing their chins, while yet boys, with a kind of quick lime. The greater part of the females are ugly; yet some among them are strikingly beautiful. They have a custom of flattening the noses of infants, compressing the head, and pulling out the ears, so as to make them stand out erect. Their strong and glossy black hair is worn short by the men; but the women take great pride in having it long, and, sometimes, it reaches even to the ground. Unmarried females are distinguished by a fillet passing over the forehead, and fastened behind; and the dancing girls have high head-dresses, very artificially wrought. Many of the women

Where is Sumatra situated?—How are the different races of inhabitants on the island described?—What is said of their persons generally?—And of the females, and of a custom in relation to their infants?—What custom prevails with many of this people respecting their teeth?

have their teeth filed down to the gums; others have them formed into points, and blackened. Some of the great men have their lower teeth plated with gold.

The houses are constructed with great simplicity; the frequency of earthquakes interdicting the erection of solid or elegant buildings. The furniture consists of only a few articles: the mat which serves for a bed is usually of fine texture, manufactured for the purpose; on it are laid a number of pillows, worked at the ends, and adorned with a shining substance resembling foil; and overhead is a kind of canopy, of various colored cloths. As the inmates sit on the ground, they have no occasion for chairs or stools; and instead of tables they have a sort of large wooden salvers upon feet, round one of which three or four persons may dispose themselves: on these are laid brass waiters, which hold cups, containing the curry and vessels of rice. Having neither knives nor spoons, the guests take up their food between the thumb and fingers of the right hand, and dexterously thrust it into their mouths with a motion of the thumb, frequently dipping their hand in water as they eat. The diet of the natives is mostly vegetable; water is their only beverage: they will, indeed, kill a fowl, or a goat, for a stranger, but are rarely guilty of so much extravagance for themselves.

The original Sumatran is mild, peaceable, and forbearing, until roused by great provocation, and then his resentment is implacable. He is abstemious both in eating and drinking; but his hospitality is bounded only by his ability. On the other hand, he is litigious, indolent, addicted to gaming, (though all gaming is prohibited by law, except cock-fighting, at stated periods,) dishonest in his dealings with strangers, regardless of truth, servile to

What is said of their houses and furniture?—How is the use of tables and chairs superseded?—What is their diet, and what is said of their manner of eating?—What is said of the social character of the Sumatrans?

his superiors, and dirty in his apparel, which is never washed. The women are remarkably affable, modest, guarded in their expressions, courteous in their behavior, grave in their deportment, so as rarely to be excited to laughter, and patient to a great degree. The children are not confined by bandages, but, being suffered to roll about the floor, soon learn to walk and shift for themselves. The cradles are suspended from the ceilings of the rooms.

The rites of marriage consist in simply joining the hands of the parties and pronouncing them husband and wife; and the father of the bride usually gives an entertainment on the occasion. Polygamy is allowed by law; but it is very rarely resorted to, except by a few of the chiefs.

In the interior parts of the island is the Cassia country, inhabited by a people called *Battas*, who differ from all the other inhabitants of Sumatra, in language, manners, and customs. They have no king, but live in detached villages, and are generally at variance with each other. They eat their prisoners of war, and hang up their skulls as trophies in the houses where the unmarried men and boys sleep. They prefer human flesh to all other kinds of food, and speak with peculiar raptures of the soles of the feet and palms of the hands. A man may purchase as many wives as he pleases; but eight is the usual number: all the wives live in the same house with the husband; the houses have no partitions to form separate apartments, but each wife has her own fireplace. In this country the greater part of the cassia sent to Europe is produced; and camphor trees also abound in it, constituting the timber in common use.

How are the children treated?—Of marriage what is said?—Who are the *Battas*?—How are they described?—What valuable articles of export abound in this country?

JAVA.—(Plate XIII. No. 52.)

THIS island is separated from the southeastern extremity of Sumatra, by the Strait of Sunda, and, though second in size, is first in importance in the Sunda group. The greater part of this island belongs to the Dutch, whose capital is Batavia; but there are many native princes, the most considerable of whom are the Emperor of Materan, and the Kings of Bantam and Japara.

The Javans are rather below the middle size, erect in figure and well shaped, with slender limbs, and remarkably small wrists and ankles. Deformity is very rare among them. Their complexion is red mingled with black. They have high foreheads, and eyebrows well defined and distant from the eyes, which last have a Tatar aspect from the formation of the inner angle. The color of the eye is dark, the nose is small, and somewhat flat; the mouth is well formed, but the lips are large. The women, who are less exposed to the rays of the sun, are not so dark as the men; their complexion, though brown, is uniform and beautiful; their countenance is comely; they have a delicate hand, a soft air, brilliant eyes, and many of them dance with spirit and elegance.

In general, the Javans allow the body to retain its natural shape: the only exceptions to this observation are, an attempt to prevent the growth, or to reduce the size, of the waist by compression, and the practice of drawing too tightly that part of the dress which covers the bosom.

These people are active and resolute, yet mild and courteous. They are an agricultural race, attached to

Where is the island of Java situated, and to whom does it belong?—How are the persons of the Javans described?—What is said of the women?—What is said of altering their shape?—What is said of their social habits?

their soil; of quiet habits and contented dispositions, almost entirely unacquainted with navigation and foreign trade, and little inclined to engage in either.

In this island is a race of people, called *Chacrelas*, who are totally different, not only from the Javans, but from all other Indians. They are white and fair; but their eyes are so weak, that they cannot support the light of the sun; they go about in the day-time with their eyes half shut, and directed towards the ground; and see best during the twilight.

BORNEO.

THIS island, the largest of the Sunda group, though of least importance, lies north of Java and east of Sumatra. The coasts are inhabited by Malay Moors; but the interior is occupied by various tribes, governed by independent sovereigns. The kingdom and town of Borneo are on the northwest coast; and the sultan is said to live in great splendor, and to have a more absolute control over his subjects than most of the other princes. From this kingdom the whole island derives its name. The towns and villages are on the banks of rivers; but as these parts are often mere swamps, liable to be overflowed, the houses are raised on posts so as to be above the reach of inundations, or built on rafts, moored to the shore, or made fast to the trees. These dwellings have but one floor, with cane partitions, and the roofs are covered with palmetto leaves, the eaves of which reach within four or five feet of the bottom.

The descendants of the original inhabitants are called by the Malays *Beajas*, or *Wild Men*. They have no

What account is given of the *Chacrelas*?

What is said of the island of Borneo?—How are the towns, villages, and houses of the island described?—By what name are the descendants of the original inhabitants called?

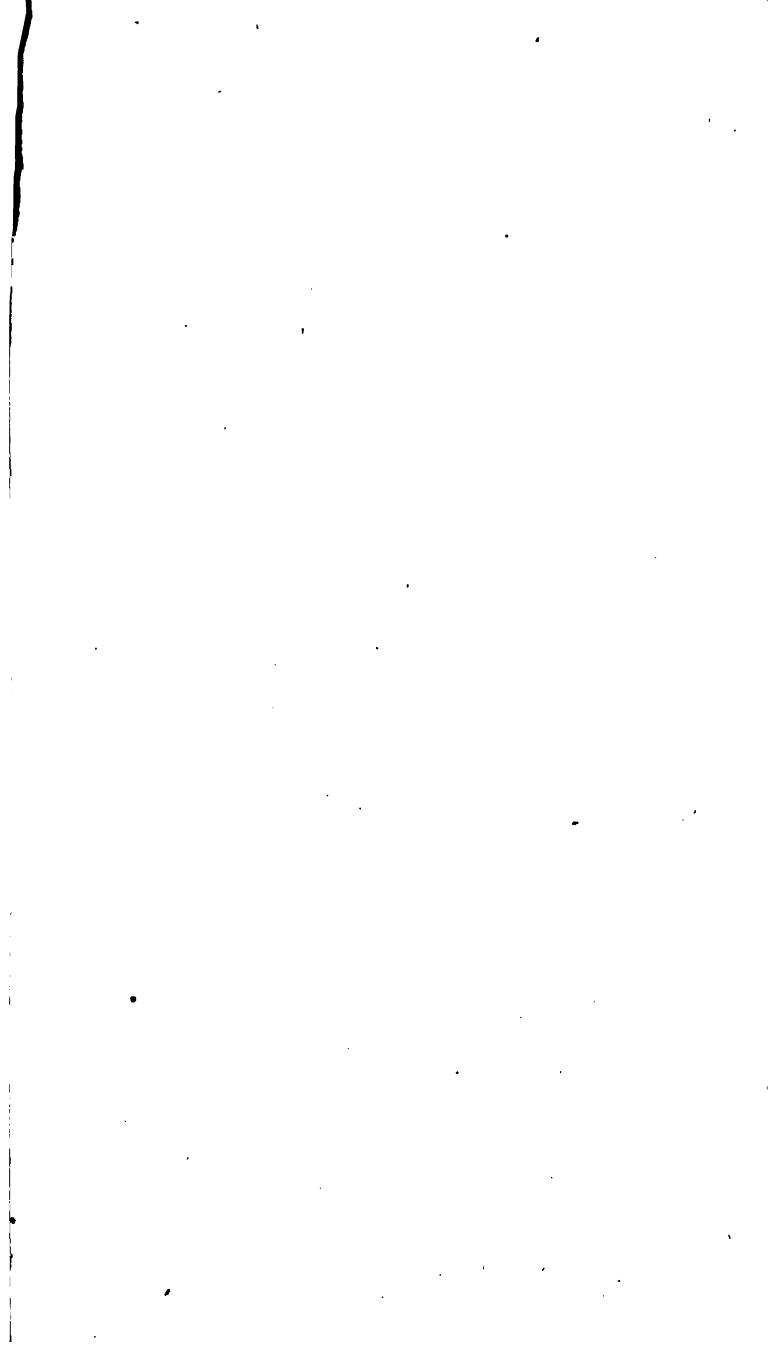
kings, but many petty chiefs; some are subject to the Malay sultans, and pay them tribute; but such as reside far up the country are altogether independent, and preserve their ancient customs. They are generally superstitious, and much addicted to augury; yet they do not worship idols: their sacrifices of sweet wood and perfumes are offered to one God, who, they believe, rewards the just in heaven, and punishes the wicked in hell. They marry only one wife; and account any breach of conjugal faith in man or woman worthy of death. They are honest and industrious, and bear a brotherly affection towards each other. Their notions of property do not make them covetous; for they sow and cultivate their respective lands; but in harvest each reaps only as much as will serve his family, and the remainder belongs to the tribe in general; by which means they prevent both scarcity and disputes.

MOLUCCAS, OR SPICE ISLANDS.

THESE islands lie to the east of Borneo: the language, manners, and customs of the inhabitants, are very similar to those of the Malays. The natives are in general cowardly, slothful, cruel, and ferocious; they profess the Mohammedan religion, but have mingled much of their ancient Pagan superstition with it. They mostly lead a solitary wandering life in the woods, to which they confine themselves, in order to avoid the Dutch settlers, who have treated them at various times with great cruelty. They wear a large hat, painted of different colors; but in other respects go nearly naked, except the priests and women. The latter are covered with a long robe, without

What is their character respecting religion?—What else is said of them?

Where are the Spice islands situated?—What is the character of the inhabitants?—In what manner do they dress?





EGYPTIAN PEASANTS.



ASHANTEES.



NEGROES.



ALGERINES.

fold, close before; and their hats are of an enormous size, as much as seven or eight feet in diameter. They never go out, but live retired in the most secluded part of their houses. The priests have a long robe, like that of the women, from whom they would scarcely be known, but for a sharp-pointed bonnet, which is the characteristic mark of their dignity. Both sexes wear bracelets on their arms, made of shells, or a species of porcelain.

MANILLAS, OR PHILIPPINE ISLES.

THIS group of islands lies to the north of the Moluccas, and is claimed by the Spaniards as a portion of their dominions. The greater part of the population is derived from the Tatars or Chinese, intermixed with a number of oriental Negroes, probably descendants of the original inhabitants. Besides these, there is a race called *Pintados*, from their custom of painting their bodies. The Roman Catholic religion has been introduced into these islands by the Spaniards, but the natives who profess it still retain many of the Pagan rites and superstitions of their forefathers. Those who dwell on the seacoast live chiefly on rice and fish; the mountaineers subsist on animals of the chase and fruits, the last of which grow spontaneously and in plenty in their woods. Their ordinary drink is warm water. They use the cold bath twice a day, either for cleanliness or recreation. Their diversions consist of rude plays, or of rustic dances, and sham combats, in which they exhibit striking proofs of agility; but their favorite amusement is cock-fighting. They purchase their wives, as is usual with all the Indian islanders; and

What is said of the priests?

Where are the Manillas, and to whom do they belong?—By whom are they inhabited?—What is said of their religion?—On what do they live?—What is said of their diversions?

their marriages are performed by a priestess, who sacrifices some animal on the occasion, after which the bride is conducted home, and the ceremony concludes with an entertainment. They generally marry near relations, or persons of their own tribe. Some of the tribes are restricted to one wife, others admit of polygamy. Their funeral ceremonies are similar to those of the Chinese: they believe that the souls of their friends reside in a certain species of trees, to wound one of which would be deemed impious; to cut it down, absolute sacrilege.

JAPAN.

THIS Empire consists of several islands, situate near the eastern coast of Chinese Tatar; and it bears a pre-eminence among the eastern kingdoms analagous to that of Great Britain among the nations of the west. The government, which is a kind of limited monarchy, is administered by two sovereign authorities, one civil, the other ecclesiastical. The religion is polytheism, in which the sun, moon, and stars, with the spirits of departed saints, have their full proportion of honor and worship. The language is most allied to that of the eastern Tatars; literature is honored and widely disseminated, and the arts and sciences, though not improved to so high a degree as in Europe, are better understood by the commonalty.

The Japanese are described as a nervous vigorous people, whose bodily and mental powers assimilate much nearer to those of Europe, than is attributed to Asiatics in general. Their features are masculine; and the small lengthened Tatar eye, which almost universally prevails,

What is said of their marriages?—Their funeral rites?

Of what does the empire of Japan consist?—What is said of the government, religion, and language?—What is said of the Japanese character?

is the only feature of resemblance between them and the Chinese. In general, their complexion is yellowish; sometimes approaching to brown, at others verging towards white. Females of the higher classes, who never leave their houses without a veil, are white; and the bloom of health is more generally prevalent among them than is usually to be observed in Europe. The common color of their eyes is dark brown, or blue, with the lids forming a deep furrow, and the eyebrows higher than with most other nations. In their persons, the Japanese are of the middle stature, and seldom corpulent; their heads are commonly large, necks short, and noses, though not flat, rather broad and short. Their hair is black, thick, and shining, from the use of oil.

The dress of the Japanese is the same, except in quality, from the emperor to the peasant; fashions never change among them. It resembles our morning gown, without a collar, and is of silk, or cotton, according to the circumstances of the wearer. The sleeves are always short, and very wide; the under side being sewed together, to serve as a pocket. Five or six of these gowns are worn at a time, and fastened about the waist with a girdle, in which are contained the sabre, fan, pipe, tobacco, &c. No shirt is worn; but the under gown is always of cotton. Nothing in the form of pantaloons or drawers is worn, except on particular occasions, or days of ceremony; and then their wide trousers resemble a petticoat, sewed partly up the middle, so as to leave an opening for each leg at the bottom. Sometimes they wear over the gowns a larger and wider dress, without a girdle; this, which is only used for state occasions, is richly ornamented, and usually has the arms of the wearer embroidered on some of the most conspicuous parts. Stockings are worn only in travelling,

How are their persons described?—What is said of their hair?—What is said of the uniformity of their dress?—How is their dress described?—What do they wear on the feet?

and are of cotton. The sandals are made of platted rice-straw. The men shave the beard and the upper part of the head, but leave the hair long on the temples and behind; which they form into a tuft of a particular shape, and fasten it on the top of the head. Hats are worn only for travelling, and in very hot or rainy weather: they are made of straw, of a conical shape, and are tied under the chin. The female dress differs from that of the other sex only in having the gowns longer, of thinner stuff, and more in number. The girdle is also broader, and distinguishes married women from unmarried; the former tying it in front, the latter behind. The females preserve all their hair, and wrap it round their heads with ornamental flowers and ribands.

Temperance in living is characteristic of the Japanese, who can be satisfied for a whole day with a handful of rice, and a piece of fish, which may be put into the mouth at once. The vegetable, as well as the animal, products of the sea, enter largely into the culinary stores of these people, who possess the art of giving a delicious flavor to the most insipid viands. Among various kinds of beverage, one of their most common is *sacki*, a sort of beer made from rice, which they keep constantly warm, and drink after every morsel they eat. Tobacco is universally smoked by both sexes, almost unremittingly.

The Japanese architecture is much in the same taste and style as that of China; only in private buildings plainness and neatness are affected, rather than show. The houses, which are of wood and cement, are of two stories, and the roofs are covered with rush mats three or four inches thick. The lower chamber constitutes the ordinary dwelling; the upper one serving for wardrobes.

What is said of their coverings for the head?—How is the female dress distinguished from that of the other sex?—What are the habits of this people in regard to eating and drinking?—What is said of Japanese architecture?

Chimneys are not used; and the apartments are warmed with charcoal in a copper stove.

The principal furniture of the Japanese consists in straw mats, which serve for seats and beds; a small table, for eating, being the only movable. For chairs they have no occasion, as they always squat upon their hams. The gardens about their houses are adorned with flowers, shrubs, trees, baths, terraces, and other embellishments. The decorations of the houses and furniture belonging to people of distinction, consist of Japan work of various colors, curious paintings, beds, couches, skreens, cabinets, tables, porcelain jars, vases, tea equipage, &c. besides swords, cimeters, guns, and other arms.

The Japanese are very ingenious in most handicraft trades, and excel the Chinese in their manufactures of silks, cottons, and other stuffs, as well as in their japan and porcelain wares. In the tempering and fabrication of swords, cimeters, muskets, and other similar weapons, no eastern nation can equal them.

The extravagance of the Japanese character lies in a fondness for magnificence and show, when they appear abroad; and few nobles have less than fifty or sixty attendants, richly clad and armed, some on foot, but most of them on horseback.

These people are described as intelligent, prudent, frank, obedient, polite, good-natured, industrious, economical, sober, hardy, cleanly, upright, faithful, brave, and invincible; yet, with all these virtues, they are accused of being suspicious, superstitious, haughty, and vindictive; as, indeed, they showed themselves to the Portuguese, in the dreadful massacre of 1640. This memorable transac-

What is said of their furniture, gardens, and household decorations? —What is said of the Japanese in relation to the arts?—In what consists the extravagance of the Japanese character?—What is their intellectual and social character?—What is said in relation to the massacre of 1640?

tion, however, the Portuguese, or rather their jesuits, brought upon themselves, by endeavoring to undermine the government; and since that period, the exercise of the Christian religion has been prohibited to the natives under the most severe penalties.

Fidelity and honor were never carried to a higher pitch in any country; and these, combined with superstition, often produce very deplorable effects. Servants not only follow their masters to the grave, but even beyond it: for when a great man dies, some of his faithful domestics sacrifice themselves, that they may attend him in the invisible world. Duelling is conducted upon a very singular principle; the challenger runs his sword through his own body, and his antagonist is bound in honor to follow his example.

The Japanese put great faith in amulets: hence, a monstrous picture of a human figure, covered with hair, and with a sword in each hand, or a dragon's head, with a wide mouth, large teeth, and fiery eyes, is placed over the door of almost every house, to keep all misfortunes from the inmates. In some cases, the branch of a tree, or long strips of paper, inscribed with necromantic characters, are employed for the same purpose. On the high road, every mountain, hill, and cliff, is consecrated to some divinity; and at all these places travellers have to repeat prayers, frequently several times over. But, as the performance of this duty would detain pious travellers too long, certain *praying machines* are resorted to. These machines consist of a post, set upright in the ground, with a long vertical cut in it, about three feet and a half above the earth; and in this opening a flat round iron plate turns, like a sheave in a block. The prayer is engraved upon

What is said of Japanese fidelity and honor?—How are their duels conducted?—What is said of their faith in amulets, and other superstitions?—What description is given of the praying machines in this country?

the plate, and to turn it round is deemed equivalent to repeating the prayer, which is supposed to be repeated as many times as the plate turns. In this manner, the traveller is able, without stopping, and merely by turning the plate with his finger, to send up to the presiding divinity even more prayers than he is enjoined to do: a notable kind of supererogation!

Marriage is celebrated among the Japanese with many ridiculous ceremonies, and often with great pomp. The princes receive their brides from the hands of the sovereign; and the marriages of the vassals are regulated by their lords. Among the middle classes, in the cities, the business is arranged by the parents. The wives bring no portions, but are purchased of their parents and relations, to whom handsome daughters, or wards, are often a source of great wealth. The bridegroom most commonly sees his bride, for the first time, upon her being brought to his house from the temple, where the nuptial ceremony has been performed, and where she is closely veiled from head to foot. On the wedding day, the bride's teeth are blackened with a corrosive liquid, and they ever after remain so: in some parts of the empire, her eyebrows are also shaved off. After marriage, the wives of the rich are mostly confined to their own apartments; those of the other classes visit their relations, and appear in public, but are distinguished by great reserve and modesty.

Little difference exists between the funeral ceremonies of the Japanese and those of other orientals. When a prince, or great man dies, ten, twenty, or more youths of his household, and such as were his greatest favorites, put themselves to a voluntary death, at the place of interment, or burning. The funeral pile consists of odoriferous

How are marriages regulated?—What takes place on the wedding day?—What is stated of the wives subsequent to their marriage?—What takes place when a prince dies?—Of what does the funeral pile consist?

woods, gums, spices, oils, and other combustibles; as soon as it is lighted, the relations and friends of the deceased throw their offerings of clothes, arms, food, money, herbs, and flowers, into the flames, imagining they will be of use to him in the other world. The mausolea, in which the ashes of the great are deposited, are generally very magnificent, and situated at some distance from the towns. The middle and lower orders of the people bury their dead, with no other ceremony than that of burning some odoriferous wood and gums. Periodical visits are paid to the tombs, and festivals are held in honor of the dead.

LEEO-KEEO, or LOOCHOO ISLANDS.

THIS group, called Lekayo in some of our maps, lies to the southeast of the Japan islands, and is tributary to the Chinese. The government is monarchical and absolute; the orders of the court are implicitly obeyed, and the royal family held in great veneration by all classes of the people. The grandees, or public officers, consist of nine ranks, distinguished by the color of their caps: the first is pink, with bright yellow flowers; the next in dignity is purple; then plain yellow; and the lowest is red. The religion is that of Fo; but its ceremonies are neglected; and its bonzes, or priests, are despised, and allowed neither to marry nor to eat animal food. The language is a dialect of the Japanese; but the learned study the Chinese, in which most of their books are written.

The inhabitants of Leeo-Keco are small in stature, but well made and athletic, and appear to be of Corean or

What is said of the middle and lower orders of the people in relation to the same subject?

Where are the Leeo-Keco islands?—What is the government?—What account is given of their grandees, religion, and language?—What is said of the inhabitants?

Japanese descent. They manifest every amiable quality; are remarkable for their urbanity, honesty, and adherence to truth; and possess the striking peculiarity of not knowing the use of arms. When visited by the English, they were terrified at their muskets: and were so shocked at seeing them kill birds, that they requested them to desist, saying, they felt a pleasure in seeing them fly about their habitations. Spears are their only weapons; and these are only used in fishing. They have a breed of small horses, and are very fond of riding; and, as wheel-carriages are not in use, the horses are also employed in carrying burdens. Rice, and a species of sweet potato, constitute a great part of their ordinary food; but they have also abundance of hogs, goats, and poultry. Their silks are brought from China; but the cotton cloths, which are worn by the greater part of the population, are of their own manufacture; besides which, they fabricate tobacco-pipes, fans, and sepulchral vases; and they extract salt in considerable quantities from sea water.

The quality of their robes depends on that of the wearers. The superior classes use silk, of various hues, with a sash of contrasting color, sometimes interwoven with gold. The lower orders wear a kind of cotton stuff, generally of a chestnut color, and sometimes striped, or spotted blue and white. The under garment is a kind of shirt; over this they have drawers; and over all a loose gown, or robe, with wide sleeves; and a broad sash girds their waist. The females seem to wear the robe without the sash. The children's garments are of cotton, printed in the most gaudy colors. In rainy or cold weather, a kind of surtout, made of blue cloth, is worn by the chiefs over the robe. The sandals of all classes are alike, and fabricated of straw, smooth towards the foot, and rough be-

What account is given of their food?—And of their manufactures?
—How is their dress described?—What do they wear on their feet?

neath: these are bound on the foot by means of straw cords. The higher classes wear short cotton stockings, which button on the outside like gaiters, and have a distinct receptacle for the great toe, similar to the thumb of a glove.

The hair of these islanders is black, and kept glossy by the oleaginous juice of a plant. It is turned up all round with great care and neatness, and tied in a knot at the crown of the head, which is shaved. The knot is fastened by two pins, of which the heads of those worn by the chiefs are ornamented. At the age of ten years, and not before, boys are permitted to wear one of these pins, and at fifteen they are entitled to add the other, which has a small star upon its head. In general, these people go bare-headed; but on particular occasions, they wear a turban; and the lower orders sometimes tie a colored kerchief about their heads.

In their treatment of the fair sex, they approach as much to the European as to the Asiatic principles. Polygamy is not allowed; and the king alone is permitted to have concubines. The females are partially secluded; but seem to have the privilege of visiting each other. They deposit their dead, in coffins, in large vaults for six or seven years, by which time the flesh is wasted away; and then the bones are put into earthen vases, and removed to buildings dedicated to their reception. While the English ships were at the island, one of the sailors died, and the natives erected a tomb over the body, and performed their funeral service: which consisted in sacrificing a hog, and burning a quantity of spirits. This was done by one of the chiefs; the priests taking no part in the ceremony, but standing behind, as spectators.

What is said of their hair? — What is the condition of women in these islands? — In what manner are the dead deposited? — What is related of an English sailor who died there?

LADRONES.

THE character of the natives of these islands, which lie eastward of the Manillas, is strongly marked in the name given them by Magellan, *Las Islas de las Ladrones*, 'the Islands of Thieves,' from the propensity of the inhabitants to appropriate to themselves whatever they could lay their hands on, especially if made of iron.

The Ladrones are a rude unpolished people, but naturally acute, lively, and ingenious; and in color resembling the natives of the Manillas. They are stronger and more robust than Europeans; and it is said, that the age of a hundred years, free from sickness, debility, or disease, is not extraordinary among them. They are so strong, that they can with ease carry on their shoulders a weight of five hundred pounds. The inhabitants of Guam, one of these islands, are not only very robust, but nearly seven feet in height.

Before the arrival of Magellan, who discovered these islands in 1521, the Ladrones considered themselves as the only people in the world; believing that the first man was made, either of a piece of rock from the small island of Funa, or from the earth of Guam. When visited by Europeans, they supposed them to be brethren, who had lost the primitive Guam language.

They seem to have no regular government, as each individual avenges himself. Their religion consists in a superstitious belief in the existence of an evil spirit, whom they endeavor to propitiate by certain ceremonies.

The men wear very little clothing; frequently nothing

What is said of the name of the Ladrones Islands? — How are the inhabitants described? — What is said of them previous to the year 1521? — What is said of their government and religion? — How is their dress described?

more than a cap of palm leaves: the women have a kind of petticoat, made of a mat. Both sexes paint their bodies red, and stain their teeth black. The females are cheerful in their dispositions, graceful in their deportment, and are treated with greater respect than is usual among uncivilized tribes.

The huts of the Ladrões are generally formed of the branches and leaves of the palm tree, and divided into apartments by mats. Their utensils are few, but neatly made. Their weapons are lances, formed of tough wood, pointed with bone. Their amusements are mostly athletic exercises, which prepare them for warlike exploits. They are accustomed to the water from their infancy, and are such expert swimmers, that if their sailing vessels are upset, they quickly right them, reload, and get under weigh again. They have shown their ingenuity in the construction of their flying *proas*, the only vessels they employ, which are said to be capable, with a brisk wind, of sailing at the rate of twenty miles an hour. The construction of these vessels is very singular; the head and stern are alike; but the sides are dissimilar; one side being adapted to the leeward, the other to the windward. They will carry six or seven people, one of whom steers, while the rest are occupied in managing the sails, or baling out the water accidentally taken in.

These islands have always been the resort of pirates, who annoy the trade of the surrounding seas, and sometimes carry their attacks as far as the mouth of the Canton river. They have long set the whole naval power of China at defiance; and, in 1805, had conquered the southern part of Formosa, with the whole of Hainan.

How are the females treated?—In what manner are the huts of the Ladrões constructed?—What is said of their being accustomed to the water, and of their vessels?—How have these islands been considered in relation to other powers?

Hostilities are frequent between the inhabitants of different islands, or districts; but their engagements are rarely sanguinary.

CAROLINAS.

SOUTH of the Ladrões is the group called Carolinas, from Charles II. King of Spain, in whose reign they were discovered by the Spaniards.

A great resemblance subsists between the natives of this cluster and those of the Manillas and Pelew islands; and in some the traces of European features are visible, which are supposed to be derived from a number of mutinous Spaniards who were left upon them. Each island is subject to its own chief, whose orders are implicitly obeyed; but all acknowledge a common monarch, who resides at Lamurce. The chiefs, called *tamuls*, let their beards grow, to command respect, and are approached by the common people with much ceremony. Criminals are punished by banishment from one island to another; and death, as the penalty for crime, seems to be altogether unknown to them.

These people have no external forms of divine worship; but they entertain some notions of celestial beings, who, they think, descend to bathe in their sacred streams; and they have priests and priestesses, who pretend to hold communion with departed spirits. Their deceased friends, whom they always conclude to be gone to a place of happiness, they consider as beneficent spirits, and call them

Where are the Carolinas situated, and from what did they derive their name?—What is said of the resemblance between the inhabitants and those of other islands?—What is said of their chiefs, and the punishment of criminals?—What is said of the religious character of this people?

tahutups, or 'holy patrons;' and each family has its *tahutup*, which they invoke for the recovery of health, success in their voyages, fishing, or other labors. The inhabitants of the isle of Yap, more gross and superstitious than those of the other islands, are said to pay their chief adorations to a species of crocodile.

The islands produce no grain, nor have any quadrupeds been observed upon them; and the chief articles of subsistence used by the people are fish, roots, and fruits, particularly cocoa-nuts. The women are chiefly occupied with the cares of the house, while the men attend to the cultivation of the ground, fishing, and the construction of their vessels; which are of a superior kind, raised at both ends in the shape of a dolphin's tail, and navigated with a sail made of palm leaves. Both sexes bathe frequently; and are very fond of dancing by moonlight. In this diversion, the men and women are placed opposite to each other, and move their heads, hands, arms, and feet, in a peculiar manner. Their heads are decorated with flowers and feathers, aromatic herbs are suspended from their nostrils, and platted palm leaves hang from their ears. They have other ornaments on their arms, hands, and feet; and dance to their own songs, being destitute of instrumental music.

The inhabitants of Ulea and its neighboring isles are described as more civilized than the others: their air being more graceful, and their manners more refined. Their dispositions are humane and cheerful; and they are more circumspect in their language. They have Negroes, apparently obtained from Papua, or New Guinea, who serve them as slaves, or domestics. Each island, or province, has schools, for the instruction of boys and girls; but the

What is said of the inhabitants of the isle of Yap in particular? — On what do the inhabitants subsist? — How are they employed? — What is said of their amusements and ornaments? — How are the inhabitants of Ulea described?

whole of their education consists in a few vague notions of astronomy, which is studied on account of its utility in navigation. In this they excel most other islanders in these seas.

PELEW ISLANDS.

BETWEEN the Carolinas and the Manillas, lie the Palaos, or Pelew Islands, so called by the Spaniards, from the number of tall palm trees growing on them. The government is monarchical, and the king, who is considered as the father of his people, has the right of creating *rupacks*, or nobles, as well as of conferring a distinction upon such as have merited honor: this distinction consists in the privilege of wearing a bone on the arm, with which Captain Wilson, who resided some time among these people, was invested. The Pelewans believe in a supreme Being, and a future state of rewards and punishments, but they have few religious rites.

In their persons, the Pelewans are somewhat above the middle stature; stout made, and of a deep copper color, nearly approaching to black. They have long flowing hair, which they mostly form into one large loose curl round their heads: some of the women, who have remarkably long hair, suffer it to hang loose down their backs. The men go entirely naked, and the women wear only aprons, or fringes, made of the husks of the cocoa-nut, about eight or nine inches deep, and seven wide, and dyed with different shades of yellow. Both sexes are tattooed at an early period of their lives. The men have the left ear bored, the women both; and they wear a particular leaf, or an ornament of shell, in the perforated ear. All have

Whence do the Pelew Islands derive their name, and where are they situated? — What account is given of the government? — What is the religion of the inhabitants? — How are their persons and dress described?

the cartilage of the nose pierced, in which they frequently wear a sprig, or a flower. At a certain age, both sexes have their teeth blackened with vegetable juice, by a process, which is described as sickening and tedious. Both men and women are expert swimmers.

The manners of the Pelewans are obliging and delicate: though rude and uncivilized, they pay the strictest regard to decorum. They rise very early in the morning, and their first business is to bathe, for which particular places are appointed; and no man dares approach the women's bathing place, without previously giving a particular *halloo*, of which, if no notice be taken, he may proceed; but if the woman halloo in return, he must immediately retire. They are, in general, an active laborious race, resolute in cases of danger, patient under misfortunes, and resigned in death. Idleness is tolerated in none; the women and nobles are as laborious as the common people; and the King, when Captain Wilson was among them, was considered the most skilful hatchet maker in the island.

Fish is the chief food of these people. Their domestic implements are few and simple; their knives are made of marine shells, and their drinking cups of cocoa shells, polished with much art. Their canoes, which are extremely neat, are made out of the trunks of trees, ornamented with shells, and colored with a red substance resembling paint.

The attention paid by the men of Pelew to their wives is very uncommon among uncivilized nations. Their marriages, though simple contracts, are considered as inviolable. The women are not secluded, but partake with the men in all their diversions, the utmost decency being at the same time observed in their conduct. A plurality of

In what manner are they accustomed to disfigure their persons? — What are their manners? — What is their intellectual character? — What is said of their food, domestic implements, and canoes? — What is said in relation to marriages among this people?

wives is allowed: men in general have two, a rupack three, and the king five. Children are named as soon as born, without any ceremony.

The method of singing in these islands is remarkable: when any number of people is assembled, a chief gives out a line, which is taken up and repeated, and others complete the verse: thus they continue singing for a considerable time. A festival is thus described: 'They ornamented themselves with plantain leaves, nicely pared into slips like ribands; then forming themselves into circles, one within another, an elderly person began a song, or long sentence; and, on his coming to the end of it, all the dancers joined in concert, dancing along at the same time. Then a new sentence was pronounced, and danced to; which was continued till every one had sung, and his verse had been danced. Their manner of dancing does not consist so much in capering and leaping, or other feats of agility, as in a certain method of reclining their bodies, and yet preserving their balance. During the dance, sweet drink was handed about; and when it was finished, an elegant supper was brought in.'

The Pelewans have places set apart for sepulture, and bury their dead like the English, ridging up the graves in the same way. Sometimes, the grave is covered with a flat stone, and surrounded with hurdles, to prevent its being trodden upon. The last sad offices are left to the females, lest the men, who are nearly related to the deceased, or bound to him by friendship, should discover some exterior marks of grief, which would be considered as derogatory to the dignity of the sex. Those who carry the body to the place of interment are, therefore, the only men present at a funeral; and as soon as it is deposited in the earth, the women set up loud lamentations.

In what manner is singing conducted by them?—How is a festival among them described?—What is their manner of dancing?—In what manner and by whom are their funerals conducted?

PAPUA, OR NEW GUINEA.

THIS island lies to the south of the Carolinas, and eastward of the Moluccas. The term *Papua* signifies *black*, and seems to have been applied to the country on account of the blackness of its inhabitants. The Spaniards gave it the name of New Guinea, from the resemblance of the natives to those of the Guinea coast, in Africa: a closer examination, however, has since shown them to be physically distinct.

The Papuas, who are scattered over all the eastern isles, are of low stature, never exceeding five feet in height, and generally of slender make. Their skin is not jet black, like that of the African negro, but of a sooty color. Their woolly hair grows in small tufts; their noses rise more from the face than in native Africans; and their mouths project so much, that it has been said 'the chin forms no part of the face.' Whenever they encounter the brown natives of the East Indian islands, they are driven into the mountains and fastnesses, where they remain in a savage state. Their numbers increase as the islands lie more towards the east; and in New Guinea they constitute nearly the whole population. Most of these people are in their original state of nudity and barbarity, destitute of houses or clothing, and subsisting on the precarious spoils of the chase, or the spontaneous productions of the forests. The only clothing of the men, where any is worn, is a kind of thin stuff, obtained from the cocoa-nut tree, a long piece of which is bound about the waist, and tied in front, with one end passed between the legs, and fastened behind. The women wear a piece of Surat blue cloth,

Why is the island of New Guinea called Papua, and why New Guinea?—How are the persons of the inhabitants described?—In what manner do they live?—What is said of their clothing?

in the same manner. Boys and girls go entirely naked. They are fond of glass and porcelain beads of the gayest colors, which both sexes wear about the wrists, and the females also suspend them from the left ear. As among all savages, the women lead a most laborious life; every species of toil which their subsistence requires falling upon them. The tribes in the interior practise some kind of cultivation, as they generally supply those on the coast with vegetable products, in exchange for axes, knives, and other kinds of coarse cutlery, which the latter purchase of the Malays and Chinese; from whom they also obtain the blue cloth worn by the females, in exchange for slaves, ambergris, and other products of the country, including the beautiful bird of paradise. One of the native tribes, called *Horaforas*, who dwell in the interior, are said to live in the trees, which they ascend by means of notches cut in the bark. On the northwest coast, the natives erect huts on a sort of stage over the sea, which they construct by driving two rows of posts into the sand, so that the tops may be just above high water mark; and on them they lay a platform which communicates with the shore. One of these stages contains many families, who live in huts arranged on each side of a common hall, having a door, or opening, at each end. The houses have no chimneys; and, as the several families prepare their own food, the smoke issues through the chinks of the roof, making the whole building appear as if on fire. It is supposed that this method of erecting their dwellings has been adopted by the people on the coast, that they may have a ready means of escape by sea, in case they should be suddenly attacked by their inland neighbors the *Horaforas*. Their canoes are always drawn up on the platform, ready to be launched, when occasion may require. A

Of what ornaments are they fond?—How are they employed?—What is said of the natives called *Horaforas*?—How do those on the northwest coast build their houses?—Why do they build in this way?

mat or two, with a few earthen pots, constitute nearly the whole of their domestic utensils.

New Guinea is surrounded by numerous islands, all inhabited by the same race of people, except one group, to the northwest, near the equator, which are possessed by the Mohammedan Malays.

NEW BRITAIN, NEW IRELAND, &c.

THESE islands, the two principal of a group lying to the northeast of Papua, are inhabited by a race of blacks, with woolly heads, who have always manifested a decided hostility to the navigators that have approached their shores, and are armed with spears headed with flint. They have not, however, the flat noses and thick lips of the African negroes; and they mark their faces with white stripes, and cover their hair and beards with white powder. Their canoes, which are long and narrow, are made by hollowing a single tree; and the natives are extremely dexterous in the management of them.

ADMIRALTY ISLANDS.

THIS group, which lies on the northwest of New Ireland, is the residence of a people somewhat more advanced towards civilization than those we have just been speaking of. They are not so black as the inhabitants of New Britain and New Ireland; and their countenances are more *European*; yet they have crisped hair. They smear

By what is the island of Papua surrounded?

What is said of New Britain and New Ireland? — What is said of the inhabitants? — How are their canoes made?

Where are the Admiralty Islands? — What is said of the inhabitants?

their heads with a mixture of oil and red ochre, and paint their bodies. For clothing, the men suspend a shell before them, by way of apron; and the women bind a piece of cloth about their waists.

Neither of these groups has been much visited by Europeans.

ARSACIDES, OR SOLOMON'S ISLANDS.

THIS group lies southeast of New Ireland, and is inhabited by more than one race of men. Some of the natives are quite black, with short woolly hair; others are copper colored, with black hair, which they cut short and powder with lime. Some of them also tattoo their bodies, and paint a white line over their eyebrows, which is likewise done by the women. They wear both ear and nose rings; and have no other clothing than a scanty girdle about their waists. They are warlike; but have manifested a treacherous disposition in their intercourse with Europeans. Their arms are bows, arrows pointed with fish bones, spears, and clubs; for defence, they use wicker shields. Their canoes are constructed of several pieces, neatly fitted together, quite unlike those of most savage nations, elevated at the ends, and ornamented. They are often at war with the inhabitants of the adjacent islands, and not unfrequently with each other. Of their form of government, religion, and peculiar manners and customs, nothing satisfactory has yet been learned.

What is said of their clothing? ..

Where are Solomon's Islands? — How are the persons of the natives described? — What is said of their ornaments, clothing, and weapons? — And of their canoes?

NEW HEBRIDES.

THESE islands, situated to the southeast of the Arsacides, are inhabited by different races of people, some well shaped, with agreeable features; others, quite the reverse. Those of *Tierra del Espiritu Santo*, the largest of the islands, are described by the Spaniards as 'corpulent and strong, cleanly, cheerful, sensible, and grateful; with a covering about their waists. Their houses, which stand on the ground, and not on poles, are built of wood, and thatched. They weave nets, and make earthen vessels; have plantations enclosed with palisades; construct vessels, which they navigate to distant countries; and have places appropriated for burying the dead.' Many aged people in good health were seen

The natives of *Tanna*, another of these islands, are described by Captain Cook, as having dark curly hair, but not black, without any thing of the Negro character in their features, which are regular and agreeable. They are slender and active, civil, hospitable, and kind; but their jealousy of their visitors seeing the interior of the island, could only be surpassed in China and Japan. They have plantations of sugar-canes, yams, plantains, bread-fruit trees, &c., regularly laid out and fenced; and they breed pigs and poultry. Their principal beverage is the milk of the cocoa nut, mixed with water. The men wear a wrapper round the middle, and the women have a short petticoat, reaching to the knee; both made of the filaments of the plantain tree. Their arms are bows and

Where are the New Hebrides situated?—What is said of the inhabitants of the largest of these islands?—What is said of their houses, and their knowledge of the arts?—What is said of the inhabitants of *Tanna*?—In what manner do they live?—What is said of their apparel, arms, and canoes?

arrows, lances, darts, and clubs. The canoes are constructed of separate pieces, sewed together, and are navigated with sails and paddles.

Of the inhabitants of Mallicolo, another of these islands, which Captain Cook visited, he speaks in very different terms; he calls them an 'ape-like nation;' and considers them the most ugly, ill-proportioned people he ever met with, and differing from all others. They are diminutive in stature, dark colored, with black short curly hair, yet not so woolly as that of negroes. Their heads are long, their faces flat, and their countenances like a monkey's visage; while a belt drawn tight round their middles, makes them look like monstrous ants. The women are little superior to the men in their general appearance. Both sexes dress like those of Tanna. Their houses are low, and covered with palm thatch.

NEW CALEDONIA.

THE inhabitants of this large island, which lies to the south of the New Hebrides, are of the same complexion with those of Tanna, above described. Both sexes have good features and agreeable countenances; and some of the men are upwards of six feet in height; but the highlanders appear meagre and famished. Their black and woolly hair they frizzle out like a large mop. Most of the men pluck out their beards. The women crop their hair, and have frequently a ferocious look. The disposition of these people is generally dull and silent, and they seldom manifest that curiosity which is usually visible among savages;

How are the inhabitants of Mallicolo described? — What is said of their dress and houses?

Where is New Caledonia?—How are the persons of the inhabitants described?—What is said of their disposition and language?

yet are they affable and honest; and the women more chaste than in most of the neighboring islands. Their language is harsh and guttural: neither civil nor religious authority was observed among them by Captain Cook; but they seemed to enjoy a kind of rude independence. The dress of the women consists of a petticoat made of the filaments of the plantain, six or eight inches thick, and not more in depth. Those worn by the married women are black; those of the unmarried are white.

The New Caledonian houses are like beehives, and constructed with a few sticks and reeds, covered with dry grass; they have conical roofs, and a hole at the side just large enough for a man to creep in at. The canoes are composed of two hollowed trees, joined together by a platform. The sails, as well as the fishing nets, are fabricated with the fibres of the plantain.

Scarcity of food appears to be one of the greatest evils which these people have to contend with; and the want of provisions is considered by them as a sufficient cause for their going to war, that they may devour the bodies of their slaughtered enemies. Sometimes, to appease the cravings of appetite, they bind tight ligatures round their bodies, and swallow large lumps of an unctuous kind of earth. Their roots and fish they boil in earthen jars. Their arms consist chiefly of spears and slings, which last are used with great effect. Great pains are taken to give their weapons a high polish.

In what manner do the women dress?—How are their houses and canoes described?—In what manner do they subsist?—What is said of their arms?—

NEW ZEALAND. — (Plate XV. No. 59.)

THE group thus called, consists of two islands, with some islets, to the south of New Caledonia. The natives are a stout, muscular, and active race, excelling the other inhabitants of the Australian islands in manual dexterity. They are described as being mild, gentle, and affectionate towards their friends, but ferocious and implacable towards their foes. They are divided into numerous small societies, which are almost constantly at war with each other; they give no quarter, and feast upon their enemies who are slain in battle. It is said, however, that they eat the slain 'not so much for food, as for mental gratification, and to display publicly to the enemy their bitter revenge;' yet they themselves acknowledge, that in times of great scarcity they do not scruple to resort to human flesh for food.

A species of feudal government prevails in this country; three orders rise in gradation above the *cookees*, or common people who are kept by all in a complete state of vassalage; and the power of the priesthood is exerted in a species of interdict called *taboo*, a term of very diversified, as well as extensive signification, and by which every circumstance of the political and moral economy of the people is regulated.

The countenances of the New Zealanders are intelligent and impressive; they are of an olive complexion; and when freed from the filth with which they are usually covered, not much darker than Spaniards. Delicacy is

Where is New Zealand situated, and of what does it consist? — What is the character of the inhabitants? — What is said of their eating human flesh? — How is their government described? — What is said of their countenances?

not a characteristic of the female appearance; yet Captain Cook gives them great praise for their modesty.

The common covering of both sexes is a mat, made of strong bladed grass, and so thickly woven as not only to prove an excellent defence against the heat of the sun, but also to keep out long continued rain. This thatch, for such it really is, reaches from the neck to the middle of the thigh; so that when the wearer squats down, he very much resembles a large beehive, surmounted with a human head. Upon certain occasions of ceremony, another mat is worn, finely woven, of the native flax, with a fringe all round, which, added to its glossy appearance, renders it no inelegant sort of mantle. These mats, which are of larger dimensions than those used for ordinary covering, are fastened at the neck only, and being wrapped round the figure, are retained in that situation by the hand. In cold weather, this, which may be called the *dress mat*, is worn over the ordinary clothing mat. When the dress mat is used, the wearer has his hair well greased, and powdered white, and ornamented with feathers, shark's teeth, pieces of bone, European buttons, beads, bugles, &c. The men bind their hair at the top of the head; but the women crop their's; both sexes anoint it with oil, and smear their bodies with red ochre. The men, and particularly the chiefs, tattoo their faces and some parts of their bodies; the marks on the face are generally in spiral lines, and frequently give a horrible appearance to the countenance. The females wear rings in their ears, and bracelets of cloth, feathers, wood, bone, teeth, or shells; and have more ornaments on their heads than the men.

The New Zealander lives at his ease, unrestricted by rules, and reckless of the value of time. If he has any

What is their common covering?—And what extra dress do they sometimes have?—How do they prepare their hair?—What is said of their ornaments?—How do the New Zealanders live?

work in hand, he is indifferent as to the period of its completion; if he is hungry, and has food, he eats to excess; when he feels himself drowsy, he stretches himself on the ground, and sleeps; or, if prompted by a flow of animal spirits, he joins in the dance; but all without any fixed hours to regulate his proceedings. The elder chiefs usually spend the day in conversation, seated on the ground, in the open air, and surrounded by a social circle, who avail themselves of the freedom of converse with incessant loquacity; the cookees, at intervals, bringing in refreshments of fern-root and potatoes. The women, though doomed to a state of degrading and toilsome servitude, are under no restraint from the presence of the chiefs; and, mingling in their festivities during the hours of relaxation, seem for the time to forget their inferiority.

When a New Zealander falls sick, he is *tabooed* by an areekée, or priest; that is, all intercourse and assistance are interdicted, from a belief that the *Etua*, or Deity, has resolved to destroy him, and for that purpose made a lodgment in his stomach, to prey upon his entrails. To attempt to dislodge this *Etua*, they say, would be the height of impiety: the unhappy victim is, therefore, consigned to death; and if the disease be lingering, he is starved; for, so strict is the interdict, if any one should give the sufferer a morsel of food, or a drop of water, he would be put to death for his temerity.

In the year 1815, some Christian Missionaries were sent from England to the New Zealanders, and have since been followed by others, accompanied by some mechanics, with the view of teaching the natives the arts of civil life, as well as the blessings of religion. Of the probable success of this well meant interference, no correct judgment can yet be formed.

What is stated of their elder chiefs?—And of their women?—What takes place when a New Zealander becomes sick?—What means have been taken to improve the condition of these people?

NEW HOLLAND.

SOUTH of the Moluccas and Papua, is an island, the largest on the globe, to which the Dutch, who first discovered it, gave the name of *New Holland*; but the eastern side, which belongs to Great Britain, is denominated *New South Wales*. In the last named district, the English have a valuable and thriving colony, formed, in the first instance, by exiled felons; but of late years, the settlement has been increased and improved by a number of voluntary emigrants from the parent state.

The aborigines of this country, who dwell in the vicinity of the European settlements, are still in a state of nature; and, although forty years have elapsed since their first intercourse with the British colonists, they are so far from having benefited by the acquaintance, that men and women are to be seen every day in the streets of the colonial towns, in a complete state of nudity. This is the more surprising, as they are very ingenious, and are possessed of accurate observation, and a quick perception. In their persons, they are more diminutive and slighter made than Europeans; in general they cannot be said to be well shaped, yet instances of absolute deformity are very rare among them. Their color is not in all cases the same; some are nearly as black as the African negro; others are of the copper, or Malay hue. Their hair is generally black, but sometimes of a reddish cast. A high forehead, with prominent overhanging eyebrows, gives them an air of resolute dignity, which recommends them, in spite of their negro nose, thick lips, and wide mouth.

What is said of New Holland?—And of the English settlement in the eastern part of it?—How are the aborigines described?—What makes this the more surprising?—How are their persons described?

Their hands and feet are small; their eyes full, black, and piercing; the tone of their voice is loud, but not harsh. The women are proportionably smaller than the men; and that feminine delicacy which is found among white people may be traced upon their sable cheeks. In common with all other nations, these people endeavor to heighten their personal attractions by adventitious embellishments. They cannot, indeed, do this by the finery of clothing, for they are naked; but they thrust a stick, or a bone, through the septum of the nose, decorate their hair with shark's teeth, and scarify their bodies; the charms of which are supposed to increase in proportion to the number and magnitude of the seams by which they are distinguished. Both sexes besmear their bodies with different colors; but red and white are most in use. The muscular force of these people is not great; but the pliancy of their limbs renders them active. Those who live on the sea coast depend on fish for their subsistence; if a dead whale be cast on shore, they flock to it in great numbers, and feast sumptuously till the bones are well picked. Their substitute for bread is a species of fern, which, being roasted, and pounded between two stones, is mixed with fish, and constitutes the chief part of their food. Those who dwell in the woods, maintain a half-famished life by the chase, or by ensnaring the beasts of the forests. Their habitations are of the rudest construction. The hut of the woodman is made of the bark of a single tree, bent in the middle, and placed on its two ends upon the ground, affording shelter only to one miserable tenant. On the sea coast the huts are larger, and formed of pieces of bark from several trees, put together in the form of an oven, large enough to contain six or seven people. At the entrance

What is said of the women?—In what manner do they ornament or disfigure their persons?—What is said of the muscular strength of these people?—How are their habitations formed?—What is said of those upon the sea coast?

of this hut, rather within than without, the fire is made; so that the interior is always smoke-dried and filthy.

The New Hollanders are supposed to acknowledge the existence of a supreme power; and their dread of spirits indicates their belief in a future state. If asked where their deceased friends are, they always point to the sky. They believe that particular aspects of the heavenly bodies indicate good or evil consequences to themselves or friends. And when they see the lightning glare, and hear the thunder roll, they rush out and deprecate destruction, but do not attempt to flee. They have a dance and song appropriated to such awful occasions, consisting of wild and uncouth noises and gestures.

Nearly all the natives have a peculiar talent for mimicry: the singularities of the colonists are represented by them with great correctness. They are also great proficient in the vulgar language of the convicts; and in case of any quarrel, are by no means unequal to them in the exchange of abuse. But this is the sum total of their acquisitions from European intercourse. They are still as unprotected as ever against the inclemency of the weather, and equally unprovided for the vicissitudes of plenty and famine. The fact is, they hate labor, and place their happiness in listless inaction: hence the arts of civilized life, which require application and industry, have no charms for the indolent New Hollander.

Intrepidity is a marked feature in their character; but they are also volatile, fickle, and passionate. They are sudden in quarrel, yet not implacable in their desire of revenge. When a person is slain, either in a pitched battle, or in one of those hasty quarrels which frequently arise among them, the survivor is obliged to stand on his

What account is given of the religious notions of this people? — How have the natives been affected by the colonists? — In what do they suppose happiness to consist? — What is a marked feature in their character?

defence, for a certain number of spears to be thrown at him by the friends or relatives of the deceased: if he escape alive, the matter ends; but should he be killed, his antagonist must undergo a similar ordeal. Their honesty, when tempted by novelty, is not unimpeachable; but among themselves there is good reason to believe that few breaches of this virtue occur. They pay no regard to truth, when their interest seems to lead them to dissimulate. Like most other savages, their sight and hearing are so acute, that they can distinguish objects which would totally escape an European. In their conflicts with each other, they use spears and shields; the former are made of the bulrush, and pointed with hard wood; the latter are only of bark; and the spears are thrown with such force, as frequently to pierce them. Dexterity in throwing and parrying the spear is considered as the highest acquirement; children of both sexes practise it from the time they are able to throw a rush; and they become such sure marksmen, that they will bring down a bird, not larger than a pigeon, at the distance of thirty yards. If a spear drop from them when engaged in a contest, they do not stoop to pick it up, but hook it between their toes, and lift it till it meet the hand; thus the eye is never diverted from the foe.

Their canoes, composed of the bark of trees, tied together in small splinters, are miserable vehicles, usually half filled with water; and nothing but the natural buoyancy of the materials could prevent them from sinking. In this crazy kind of craft, a whole family may frequently be seen fishing: a fire of embers is usually kept in the middle of the canoe, and the fish they catch, after being warmed sufficiently for the scales to be rubbed off, is devoured as soon as taken.

Of their honesty and veracity what is said?—What is said of their sense for seeing and hearing?—How are their conflicts described?—What account is given of their canoes?

No form of government exists among these people, nor have they any person whom they acknowledge as a chief. The only superiority among them arises from personal strength and courage. A man, in general, has but one wife, who is condemned to the most servile labor, and treated with the utmost brutality. If her husband be angry with her, he either spears her, or knocks her down by a blow on the head with a hatchet, club, or any other weapon that may chance to be in his hand. They either bury or burn their dead; and commit the arms and utensils of the deceased to the grave, or the pile; after which his name is never mentioned.

Such is the general character of the native inhabitants, found in the vicinity of the British settlements. They seem to be of various origins, for they differ in color, as well as language; and there can be little doubt but that the immense tracts of land in the interior are occupied by numerous races, differing from these, as well as from each other. Indeed, in the late survey of the country westward of the settlements, a people were found, who spoke a different language from those with whom the colonists had been previously acquainted, and were clothed in kangaroo skins, neatly sewed together with the sinews of the emu. The fur was worn inwards, and the outside was ingeniously marked with various devices, among which the cross was the most prominent. Their subsistence was chiefly derived from the animals of the forests and the fish of the rivers; and they seemed to manifest less of the savage disposition that distinguishes the natives near the eastern shore.

What is their government?—What is said of their domestic relations?—What are their usages in relation to the dead?—What is said of the origin of these people?—What account is given of a people lately discovered farther west on the island?

VAN DIEMEN'S LAND.

SOUTH of New Holland is the smaller island of Van Diemen's Land, on which also the British have a settlement. The natives are described as more ferocious and uncivilized than those of the larger island. They subsist entirely by hunting; and have no knowledge whatever of the art of fishing. They have no canoes, and when they want to cross a piece of water, they construct a rude temporary raft for the purpose. Their arms and hunting implements also indicate an inferior degree of information. Their spears are composed of heavy wood, and they neither throw them so far nor so dexterously. They maintain the most rancorous and inflexible hostility towards the European settlers; but of their peculiar manners and customs little or nothing is known.

AFRICA.

WE must now cross the Indian Ocean, and passing up the Red Sea, or Arabic Gulf, we shall arrive in the ancient land of

EGYPT. — (Plate XIV. No. 53; Plate XV. No. 60.)

THIS country, situated in the northeast of Africa, is subject to the Grand Signor of the Turks; the government is consequently a military despotism. The prevailing religion is the Mohammedan; but the ancient inhabitants, called Copts, are Christians. The language of the latter

Where is Van Diemen's Land?—What is said of the natives of this island?—What are their feelings towards the European settlers?

Where is Egypt?—What is said of the government and religion of the Egyptians?—What is said of their language and literature?

is the most ancient in Egypt; but the Arabic is in common use; and Turkish, Greek, and other dialects, are also employed. The Copts, the only people in the country who are able to read and write, or possessed of any habits of business, are the chief agents in commercial transactions, and are also employed as secretaries, keepers of the public registers, collectors of the public levies, &c. By these means, they sometimes acquire considerable wealth, which they spend in a quiet unostentatious manner. The harsh treatment they have long experienced from the Turks has debased their character; and they are described as artful, covetous, and sensual. Their industry is displayed in minute and sedulous attention, rather than in vigorous exertion.

The characteristic features of the Copts, are a flat forehead, small dark eyes, high cheek bones, a short elevated nose, a large mouth, thick lips, a scanty beard, dark half woolly hair, and a dusky yellowish complexion. Some of the women are fair and beautiful. The costume of the merchants and brokers is similar to that of the Turks; but neither they nor the Jews are permitted to wear a green or white turban; they therefore substitute one of a blue color; and the better sort wear a long Cashmere shawl twisted about the head. The chief finery of the middling class consists of white linen, and linen drawers; but their ordinary dress is of blue linen, with a long cloth coat, either under or over it. The lower orders, in common with the Arabs of the country, content themselves with a linen, or woollen wrapper, folded like a blanket about their bodies. The dress of the females is tawdry; but their clothes are of silk, when they can afford it. They frequently cover the lower part of their faces with a veil,

What is their character?—What are the characteristic features of the Copts?—What is said of the costumes of the merchants and brokers?—How is the dress of the middle class, and of the lower orders described?—What is said of the females?

leaving nothing but their eyes and forehead to be seen. The Copts reside principally in Upper Egypt.

The EGYPTIAN ARABS are of three classes: the first are found among the husbandmen and artisans, and are distinguished from the others by a more robust habit of body and larger stature. Their countenances are almost black, but their features are not disagreeable; and as those of the country intermarry only with their own tribe, their faces have all a strong resemblance to each other. Their dress consists of a pair of loose blue or white cotton drawers, with a large blue tunic, which covers them from the neck to the ankles, and a small red woollen cap, round which they occasionally wind a long strip of white woollen manufacture; but they are sometimes so poor as not to be able to purchase this latter article. These are the posterity of those Arabs who settled in Egypt immediately after its conquest by the Califs.

The second class, called *Magrebians*, or *Western Arabs*, are descendants of the Saracen conquerors of Mauritania, and have settled in Egypt at various times. They are mostly found in the province of Said, in Upper Egypt, where they have villages, and even distinct sovereigns of their own. Like the former, they apply themselves to agriculture and mechanical operations.

The third class of the Egypto-Arabians is the *Bedouins*, or *Arabs of the Desert*, who pass their lives among the rocks, ruins, and sequestered places, where water can be obtained; sometimes uniting in tribes, and living in low smoky tents, which they shift from the desert to the banks of the river, and back again, as suits their convenience. Their time of inhabiting the desert is the spring; but after the inundation they return to Egypt, that they may profit by the fertility of the country. Some farm lands, which

Into how many classes are the Egyptian Arabs divided?—How is the first of these classes described?—What is said of the second class?—And what is said of the third class?

they change annually; but in general the Bedouins are robbers, and a terror both to travellers and to the peaceful husbandmen.

Besides the Copts and Arabs, we must consider the MAMELUKES as constituting a part of the population of Egypt. They were till lately the ruling people; and though they have been expelled, or rather suppressed, they can scarcely yet be considered as wholly separated from the country. This singular body of men consisted of Georgian and Circassian slaves, who were first brought into Egypt under the Fatimite Califs; but, having acquired the ascendancy in military power, they massacred or expelled their masters, and seized the sovereignty. They disdained to intermarry with the natives, but filled up their ranks by fresh importations of slaves. To be a slave was therefore an honorable distinction in this barbarous community, and essential to the attainment of power and distinction among them. They are all horsemen, and have a very martial appearance; their dress and style of living are of the most expensive kind; and in their character they are ferocious, perfidious, seditious, base, deceitful, and corrupted by every species of vice. In their contest with the French, at the close of the last century, their strength was broken, which induced the Turkish pasha to undertake their total destruction. With this view he invited their chiefs to an entertainment, at which he caused the greater part of them to be murdered. The remainder fled, and established themselves in Dongola, a country to the south of Egypt, where they still cherish the hope of returning, whenever circumstances may favor the enterprise.

What is the general character of the Bedouins?—What is another portion of the population of Egypt?—What is the history of the Mamelukes?—How are they described?—By what means was their strength broken up in Egypt?—What is their present condition?

BARBARY STATES.

THESE states occupy the north and northwest borders of Africa, and consist of the empire of Morocco and Fez, and the states of Algiers, Tunis, Tripoli, and Barca. These are all inhabited by the same races of people, Moors and Arabs, Brebers, and Shelluhs, with an intermixture of some Turks and Jews; in all, the government is despotic, though under various administrations; and the religion is Mohammedism.

The Moors, who are the ruling people, and have sprung from an intermixture of Egyptians, Carthaginians, Romans, Arabs, Spaniards, and some others, are among the most bigoted, cruel, and sanguinary of the human race; and the hatred they bear towards the Christians is quite implacable. Their gloomy, morose disposition is strongly impressed on their cities and towns, of which the narrow and dirty streets are everywhere bounded by dead walls, that give the houses the appearance of prisons. The animation of society is altogether wanting, especially in the cities of Morocco. The men rarely quit their dwellings, unless necessity or the precepts of their religion compel them; and the women, who are not unfrequently bought and sold like slaves, are immured in the harems. In Algiers, indeed, and the other eastern states, a commercial and seafaring life has imparted to the people more activity, animation, and bustle, but not diminished their native ferocity. Some of the well educated Moors are, nevertheless, courteous and polite; slow in taking offence, though implacable when once irritated. Their fortitude

What are the names of the Barbary States? — By whom are these States inhabited? — What is the character of the Moors? — What is said of the people in Algiers and other eastern Barbary states?

and resignation under the pressure of misfortune are unexampled.

The Moors, as well as other natives of these regions, are generally of the middle stature, but less robust than Europeans. Their legs have a clumsy appearance, probably from their practice of sitting cross-legged. From intermarriages with the negroes of Soudan, their complexion is of all shades, from olive to black. The women of Fez are nearly as fair as Europeans; but they have uniformly black hair and eyes. Those of Mequinez are proverbially beautiful; and both sexes have good teeth. In some parts, they dye their hands and feet with henna.

The Moorish dress consists of a shirt and drawers, the former worn over the latter, and reaching to the knee. Over this is a caftan, or coat, buttoned down the front, and confined to the body by a sash. The head is covered with a red cap and turban, and the feet with yellow slippers, or sandals. The legs and arms are bare. When they go out, they throw carelessly over the head a piece of white cotton, or silk, called a *hayk*, five or six yards in length, and nearly as many in breadth. In presence of a superior, the *hayk* is suffered to fall upon the shoulders; but the turban is never taken off nor moved. The female dress resembles that of the men, except in the adjustment of the *hayk*, the preference of the most gaudy colors, and the slippers being red. They also wear rings, bracelets, and other ornaments, in profusion.

The chief furniture of the houses consists of carpets and mattresses, on which the inmates sit and lie. In eating, their slovenliness is disgusting. Vessels of gold and silver are prohibited by their religion; and their meat, which is boiled to rags, they scoop up and devour by handfuls.

How are the persons of the Moors described?—What is said of the women?—What is the Moorish dress?—How does the dress of the females differ from that of the males?—What is said of their furniture, and their habits in eating?

The ARABS of Africa retain the same simple nomadic manners as in their native country. They are generally tall, straight, well formed, and inclined to be thin and muscular. Their countenances are expressive and handsome; their faces oval, and their noses aquiline. Although naturally white, their complexion becomes dark from continual exposure to the sun, as well as from want of personal cleanliness. They are active, capable of undergoing great fatigue and abstinence from food, lively in their manners, daring, and possessed of much cunning; though generous, they are great beggars, revengeful, and unforgiving. The touch of despotism has here blighted the high character of honor, by which the migratory inhabitants of Arabia are distinguished.

The ordinary dress of the men consists of a large loose shirt, and trousers of cotton; with sandals on the feet, or tight half-boots, laced in front. On their heads they wear a red cap, long enough to hang a little down on one side, with a tassel of blue silk appended to the top. A compact woollen wrapper, five or six feet in breadth, and from twenty to twenty-five in length, is worn about the body in folds, part being placed on the head, in the manner of a hood, while the end is thrown over the left shoulder, and hangs down behind. The young women wear their hair in tresses, and ornament it with pieces of coral, silver, beads, or other gaudy substances. They also tattoo their chins, noses, necks, and arms. In youth, they have fine figures, and are very handsome; but their beauty is evanescent: their charms leave them at an early age; and before they grow old, they become as ugly as they were before beautiful. The Arab women are generally muffled to the eyes, when they appear out of doors.

The declivities of Mount Atlas are inhabited by the

How are the Arabs of Africa described?—What has blighted their character?—What is said of their women?—By whom are the declivities of Mount Atlas inhabited?

BREBERS, or **BEREBBERS**, who appear to be descendants of the aborigines of the country. They are a robust nervous people, living chiefly in tents, and occupied in husbandry and keeping bees. They regard with great indignation the people who occupy the lower part of the country, considering them as invaders and usurpers: while these impute to them every species of wickedness. Some suppose them to be descended from the Canaanites, who were driven out of Palestine by Joshua, and settled in these parts.

The **SHELLUHS**, who occupy the southern flanks of the Atlas, are, like the Brebers, chiefly occupied in husbandry, but live in towns, and differ from them in appearance, language, and manners. Several of their families are reputed descendants of the Portuguese, who once occupied most of the towns on the west coast of Barbary.

The subjects of the Barbary states subsist in general by piracy, and are allowed to be bold intrepid mariners. They will fight desperately, when they meet a vessel of which they have determined to make a prize: yet in the construction and management of their ships, they are greatly inferior to Europeans. One of the prominent and terrific aspects which society in these countries, particularly in Algiers, long presented, was that of Christian slavery; a fate to which thousands of Europeans, during a course of many centuries, were unrelentingly consigned; among whom were frequently those, who from rank, sex, and cultivation of mind, must have been most keenly sensible of the horrors of their situation. Happily for human nature, this terrible scourge was wrested from the tyrant's hand, in 1816; Lord Exmouth, who, after bombarding

Who are they, and what is said of them? — Who are the Shelluhs, and what is said of them? — How do the subjects of the Barbary States subsist? — What has been said of the prominent and terrific aspects which has marked the society of these states? — By whom and when was Christian slavery here abolished?

the town of Algiers, and burning the Algerine fleet, obliged the Dey to release all Christians in his dominions, and to abolish Christian slavery for ever.

WESTERN AFRICA. — (Plate XIV. No. 55.)

THIS portion of the African continent comprises a great extent of coast, and includes a multiplicity of countries and states, the natives of which, though no longer savages in the full acceptation of the term, are still in the condition of semi-barbarism. They are all NEGROES, whose general characteristics, as contrasted with the morose and ferocious Moors of the north, are mildness and cheerfulness. As, however, there are many gradations among them, and each tribe presents some peculiarities of manners and customs, we shall take a survey of some of the principal nations.

The JALOFFS, *Oualoffs*, or *Yoloffs*, occupy the greatest part of the country between the rivers Senegal and Gambia, and are considered the handsomest race in this part of Africa. Their color is a bright black, their hair woolly, noses flat, and lips protuberant. They are professedly Mohammedans; but are nevertheless much addicted to the practices of their pagan ancestors. Their language is superior to the dialects of their neighbors; but, like them, they have no written characters. They reckon by fives, and perform all their computations by motions of their fingers. They are great hunters, and excellent horsemen. When engaged with Negroes, they are reckoned courageous; but they cannot stand against the Moors. They surpass most other Negroes in manufacturing and dyeing cotton; but, in common with the rest of their race, they

What is said of Western Africa?—What is said of the inhabitants?
—Who are the Jaloffs?—What account is given of them?

dislike work, and exercise their ingenuity in rendering themselves accomplished thieves.

The FOULAHs, or *Poulahs*, are also spread over this part of Africa. Originally, they were of a red color, and are supposed to have come across the desert from the north, when the Saracens settled there. By intermarriages with the blacks, their primitive color is nearly lost. They are of the middle size, of a graceful form, with thin faces, small high features, which have an agreeable expression, and long silky hair. They possess a more polite and insinuating air than other Negroes. Nominally, they are Mohammedans, but rarely manifest the intolerance of that religion. Pasturage is their chief employment: and most of them lead a migratory life with their flocks. When they reside in villages, in the territories of other nations, they are always governed by their own chiefs, and only acknowledge the sovereign of the country, by paying him a tax for the land they occupy. If encroached upon, they remove to another district. The high character which these people maintain for humanity, industry, honesty, and almost every good quality, make the natives consider a Foulah town in their vicinity to be a blessing. They maintain their aged and infirm; and never sell one of their own tribe as a slave; on the contrary, if by accident one of them is brought into this condition, he is redeemed by the village to which he belongs. Their language is distinct from the dialects of the other tribes, but Arabic is the only written medium, and all must study it, who aspire to any degree of learning. The dress of the men consists of a pair of drawers, and a piece of cloth thrown over the shoulders. They have ear-rings and necklaces of beads, and twist their hair into the form

Who are the Foulahs, and what is their supposed origin? — How are their persons described? — In what manner do they live? — What is said of them in regard to slavery? — In what does the dress of the men consist?

of an helmet, which they decorate with ostrich feathers. The females, who are handsome when young, load their heads, necks, and arms, with ornaments of glass beads; over the head they throw a muslin veil; some wear a jacket with sleeves; and all have a cloth round the waist, like other Negresses. They are not slaves, like the Jalloff women, but wives, and in reality mistresses of the hut.

In the mountainous region about the sources of the Senegal, is the native country of the MANDINGOES, the most numerous race of Negroes in the west of Africa, and widely diffused. They are tall and slender, but of not so bright a black as the Jalloffs; and, though subject to few diseases, seldom attain to old age. They are gay, lively, inquisitive, credulous, and dexterous in pilfering. Many of them are Mohammedans; the rest Pagans. Being farther removed from barbarism than many of the other tribes, they are clothed in cottons of their own manufacture. The men wear a loose shirt, or frock, with drawers, a cap, and sandals. The women wrap a piece of cloth about their loins, and throw another over their shoulders. Their houses consist of a circular wall of earth, about four feet high, roofed with bamboo, and covered with grass or leaves. Every village has its magistrate, who maintains the public peace, and presides at the general assemblies. The only regular trades among them are working in leather and metals; both of which they execute with great dexterity. The men are partially occupied in agriculture, hunting, and fishing. The women, besides their ordinary domestic avocations, are employed in dressing and spinning cotton, which is woven into cloth, and dyed with indigo of a rich permanent blue. Many of the men are engaged in commerce; and almost every

In what does the dress of the females consist?—How are the Mandingoes described?—What is their clothing?—What is said of their houses?—How are the men employed?—How are the women employed?

district of western Africa is traversed by troops of Mandingo merchants. Their language is therefore widely disseminated; and it is one of the most copious, polished, and refined, of the Negro dialects. They have a great taste for poetry of the simple and plaintive kinds; and are said to have bards, who sing the praises of their chiefs, and in the field of battle are enthusiastically engaged in animating the troops. It was among the Mandingoes that the celebrated traveller, Mungo Park, experienced the hospitalities of the Negro cottage, and was regaled with the well known ditty of 'The poor white man, faint and weary,' composed and sung extemporaneously by the female inmates.

Hospitality is a virtue belonging to many tribes of Negroes. Polygamy is practised both by Mohammedans and Pagans; and as the wives are always purchased, the utmost deference to the will of the husband is expected. The Mohammedans do not suffer them to eat in their presence; but they are not debarred from visiting and conversing with their friends, nor from participating in all public amusements. When the husband's authority, enforced with an ample allowance of blows, fails to restore the peace of the house, which is frequently interrupted by disputes among the rival wives, he has recourse to a fantastical being, called *Mumbo Jumbo*, who, being invested with an imputed spiritual character, is always formidable. The symbol of this terrific avenger of slighted authority is a coat of bark, grotesquely ornamented, and a tuft of straw in lieu of a head, which hangs during the day on some tree contiguous to the village. Mumbo himself is never seen, though he frequently makes himself felt in a very sensible manner: during the day, he is believed to

What is said of their language? — What mention is made of Mungo Park in relation to this people? — What account is given of their social habits? — What is the first step in establishing domestic authority? — What account is given of Mumbo Jumbo?

reside in the air, and at night he puts on these habiliments, and with a rod in his hand enters the village to inflict condign punishment upon refractory wives. He takes his station in the most public place, and calls before him the offender, who, however otherwise pertinacious, dares not disobey. She is then stripped naked, tied to a post, and severely scourged with Jumbo's rod, amid the shouts, and to the great amusement, of the whole assembly. This soon brings the obstinate female to supplicate for pardon, when she is allowed to return to her hut, and Jumbo retires to his place of concealment. In the morning, the coat, &c. are found, as usual, hanging on the tree.

The ingenuity of the Negroes is displayed in their mode of constructing bridges over large rivers. They throw several tall trees across the stream, fastening the roots on each bank, and letting the tops float in the water. These being covered with dry bamboos, and bound together with cords made of the inner bark of trees, form a floating bridge.

Their courage and dexterity in killing the crocodile are worthy of notice. A Negro wraps about his left arm a piece of strong dried skin, sufficient to resist the animal's teeth; and as he approaches him, he presents this arm. The crocodile opens his monstrous jaws to seize his prey, and the Negro, plunging in his arm, seizes him by the tongue, while with a poniard held in the right hand, he stabs him in the throat.

Slavery is universal among the Negroes; but it is of a very different description from that of the West Indies. The slaves cultivate small patches of ground for themselves and their master, and accompany him, when he travels, to carry his burden; but, if born in the country, or arrived at years of maturity, they are never sold, ex-

In what manner is the ingenuity of the negroes displayed?—How is their manner of killing crocodiles described?—What is said of slavery among the negroes?

cept for criminality of conduct. The slaves belonging to the same village build their huts near together, choose a chief from among themselves, and live under their own regulations. If any one conducts himself improperly, he is given up by the others to the master, to be sold. The whole labor of cultivation occupies not more than three months in the year; the rest of their time is passed in listless indolence, or amusements. The Negroes love dancing to excess; and after sunset all the villages resound with songs, and the monotonous melancholy of their instruments, interrupted only by acclamations of mirth and laughter.

The general beverage of the Negro is palm wine; and, to obtain the sap, he taps one of the large branches near the stem, and inserts a leaf into the place to conduct the sap into a calabash, which he suspends on the tree. To ascend these tall trees, he throws a piece of flexible wood round the stem, and, fastening the ends together, forms it into a kind of large hoop. Then placing one side of this hoop against the small of his back, and sliding the other up the tree, he sets his feet against the stem, and ascends with great celerity.

GUINEA.

THIS part of Africa, which lies south of that we have just examined, is divided by mariners into Grain Coast, Ivory Coast, Gold Coast, and Slave Coast. Many tribes are found here, but so little is known particularly of them, that we must be content with generals.

The rich on the Gold Coast wear a shirt with long sleeves, rings of iron, interspersed with bells round their

How are the slaves governed?—What is said of their fondness for amusements?—What is their beverage?—How do they obtain it?

What is said about that part of Africa denominated Guinea?—How do the rich dress?

legs, and a cimeter by their sides. Every son follows the profession of his father. Women of distinction display taste in their dress, although the cloth about their waists is no longer than for the other sex. They throw a silk veil over their neck and bosom, and decorate their woolly hair with gold, coral, and ivory; circles of which also ornament their neck, arms, and legs. As soon as a child is born, the fetishe-man, or priest, binds about its head, body, arms, and legs, a number of cords, bits of coral, bones, feathers, &c. which are regarded as amulets against sickness and disasters; and are the only things worn till the child is seven or eight years old.

The inhabitants of the Ivory Coast are partial to small bells, which they wear on their legs. The jingling of these gives agility to their dancing; a diversion of which all Negroes are fond.

The natives of the Gold Coast acknowledge one supreme God, to whom they attribute every quality of an omnipotent and omniscient being; yet they offer up prayers and sacrifices to their fetishes, or idols. They believe that white men are favored with familiar spirits, who interpret to them the meaning of writing, which themselves cannot comprehend; and they have a tradition, that in the beginning of the world, God, having created three white men and three black, with the same number of women, of each color, put before them a large calabash, or box, with a piece of paper, sealed up, by the side of it. The blacks, to whom the first choice was given, took the calabash, expecting to find in it all the riches and pleasures they could desire; but, on opening it, they discovered only a piece of gold, a piece of iron, and several other

In what do the females dress?—What takes place on the birth of a child?—Of what are the inhabitants of the Ivory Coast fond?—What ideas of God have the natives of the Gold Coast?—What do they believe respecting white men?—What tradition have they relating to this subject?

kinds of metal, of which they did not know the use. The white men, having no other choice, took up the sealed paper, and, on opening it, found it to contain a treasure of universal knowledge. Hereupon God left the blacks in the *bush* (forest); but conducted the whites to the water side, where He communicated with them every night, and taught them to build a small ship, which carried them to another country; whence they returned, after a long period, with various merchandise to barter with the blacks, who might have been the superior people.

Their fetishes, or subordinate deities, they suppose, inhabit particular rivers, woods, and mountains; and their symbols, or idols, are composed of different substances, worn as an ornament on the head. Each fetishe-man, or priest, has one of his own.

When a native expires, his wives and relatives smear themselves with a white chalky substance, shave their heads, and, equipped in old garments, run about the streets, or country, making a hideous howling, and incessantly repeating the name of the deceased. The body, splendidly dressed, is placed in the coffin, with the finest corals and other valuable articles, which it is supposed he will have occasion for in the invisible world, together with his fetishes. After it is laid in the earth, the attendants return to the house of the defunct, and are there entertained for several days. The funerals of their kings are attended with human sacrifices.

What is said of their subordinate deities?—What takes place when a native expires?—What are the funeral observances?

ASHANTEE. — (Plate XIV. No. 54.)

THIS country, situated at the back of the Gold Coast, is the seat of a very extensive empire, to which several minor states are tributary. The government is aristocratic, under a monarchical administration; and the religion is paganism of the most gloomy kind, for it continually requires human sacrifices. The language is the most refined of the Guinea dialects; oratory is much cultivated by the natives; they have a great taste for music, and many of their wild airs have peculiar sweetness and animation. In several of the arts and manufactures, they show considerable skill, particularly in spinning, weaving, dying, pottery, and works in metal. But their chief occupation is war, the firing of musketry, and sacrificing slaves.

The men of Ashantee are very well made, though less muscular than their neighbors the Fantees; and their countenances are frequently aquiline. The women are generally handsome; and among those of the higher order, who are exempt from labor and hardship, the finest figures, with regular Grecian features, and brilliant eyes, set rather obliquely in the head, are to be found. Both men and women are peculiarly clean in their persons; the latter washing themselves, and the former being washed by them, daily, from head to foot, with warm water and Portuguese soap, after which the vegetable butter is used as a cosmetic. Their clothes are always scrupulously clean. Occasionally small delicate patterns, in green or white paint, are traced on their cheeks and temples.

Where is Ashantee situated? — What is said of the government of it—religion—and the arts? — How are the persons of the inhabitants described?—What is said of them in regard to neatness?

The houses of these people, who afford a specimen of the greatest civilization to be found on the Guinea Coast, are constructed with double rows of stakes or wattles, for the walls, the interval being filled up with gravelly clay mixed with water, with which the outside surface of the frame, or stake-work, is also so thickly plastered, as to give it the appearance of an entire thick mud wall. The houses have all gable ends; and the covering consists of a thatch of palm leaves. The clay walls, while still wet, are ornamented with moulds made of split cane and grass. Many of the superior houses are supported by pillars in front, consisting of thick posts covered with the same kind of swish, or clay. Arcades and piazzas are common. The doors are entire pieces of cotton wood, cut with great labor out of the stem of the tree. The windows are open wood work, carved in various fanciful patterns, and generally painted red. Some of the richest people have their window frames cased with gold. Interiorly, the Ashantee houses are always kept with great neatness.

Among many other customs of the Ashantees, the most splendid is the yam festival, which takes place in the beginning of September, before that vegetable is allowed to be eaten. All the *caboceers* (chiefs or magistrates,) and captains, with most of the tributary sovereigns, are enjoined to attend at this ceremony, at which the king presides in person, and the scene is truly grand; though the pleasure it might afford to a Christian is alloyed by the sacrifice of slaves, and the exhibition of the skulls of princes whose kingdoms have been conquered, and of chiefs who have been executed for revolt. As in the ancient Saturnalia, neither theft, intrigue, nor assault, committed during the continuance of this festival is punishable by the laws; the grossest licentiousness consequently

In what manner are the houses built? — What is the style of the superior houses? — When is their principal festival? — What account is given of this festival?

prevails, and both sexes abandon themselves to the full influence of their depraved passions.

When a person of consequence dies, one or two slaves are immediately sacrificed at the door of the house; and others are afterwards immolated at the funeral. The death is announced by the firing of musketry; and large quantities of powder are subsequently spent in the same way. It is also usual to 'wet the grave' with the blood of a freeman of respectability. Several are unexpectedly and hastily called upon to assist in placing the body in its final depository, and, while so engaged, one of them is struck on the back of the neck and thrown in upon the body; and the grave is immediately filled up. On the death of the king, all the funeral rites that have taken place during his reign must be simultaneously repeated by the families of the deceased, not excepting the human sacrifices, to amplify that of the deceased monarch, which is also solemnized with all possible extravagance and barbarity. The brothers, sons, and nephews, of the deceased monarch, affecting temporary insanity, burst forth among the crowd, and fire their muskets promiscuously; if they meet even a man of rank, he becomes their victim. The scene of carnage is truly horrible.

DAHOMY.

THIS kingdom, situated to the east of Ashantee, presents in its government, the essence of barbaric despotism. In the royal presence, no intermediate degree exists between the king and the slave; the highest nobles and first

What takes place, when a person of consequence dies?—What account is given of the funeral obsequies?—What are the funeral rites of a deceased king?

Where is the kingdom of Dahomy, and what is said of the government?—What is said of the king?

ministers of state must approach the sovereign by crawling on their bellies, rolling at the same time their foreheads in the dust. To suppose that the king eats, drinks, sleeps, or performs any of the functions of ordinary life, is a crime of no less magnitude than treason. None are allowed to rise so high as a sitting posture in the presence of this sable tyrant, except women, and they must kiss the ground whenever they deliver or receive any message. The laws against theft, falsehood, and equivocation, are very severe.

The provinces have different fetishes, or idols; in some, beasts of prey are worshipped; in others, serpents, &c.

Polygamy is allowed without restraint; and marriage is arranged, as in other parts of Africa, by the purchase of the female. All the first born females are the king's property; and of these several hundreds are trained to arms, and constitute a regiment of Amazonian guards, armed with muskets, bows, and arrows.

The Dahomians are a nation of warriors; and the king maintains a standing army, commanded by an *agaow*, or general, with other subordinate officers, who must hold themselves in readiness to take the field at the command of the sovereign; and so devoted are the people to the royal dignity, that the name of the king produces upon his troops the same effect that the country and laws of Sparta had upon the citizens of that renowned state.

At a festival, held in the beginning of harvest, the king annually steeps the graves of his ancestors with the blood of human victims; and the six weeks during which it lasts, are a continued scene of frantic horror.

At the death of a king, his numerous widows not only exhibit the utmost paroxysms of grief; but, after destroy-

What is said of their idols? — What account is given of their domestic relations? — What is said of the Dahomians in relation to war-like arrangements? — What account is given of their harvest festival? — What takes place at the death of a sovereign?

ing every thing belonging to them, begin to slaughter each other, till the inhuman massacre is stopped by order of the new sovereign.

The well known shells called *cowries*, which come from the Maldivé islands, constitute the currency of this country; a thousand of them are equal to half-a-crown sterling.

CONGO, OR LOWER GUINEA.

THE region known to Europeans by this name comprises several states, among which that of Congo has the preponderance; or, rather, it is that with which Europeans have had most intercourse. The same people, language, manners, and customs, seem to prevail throughout the whole; but our knowledge of them is very imperfect. Almost the sole object for which this coast has ever been visited is the purchase of slaves for the West Indies; and since a check has been put upon that traffic in Senegambia, it is the chief source whence the Spanish and Portuguese supplies for their transatlantic colonies are obtained.

In Loango, which lies to the north of Congo, the government is despotic; and, as in some other African kingdoms, the crown descends in the female line. The sons of kings have no rank above other subjects; but sons of princesses are princes. The king is debarred the use of every thing not produced in the country. The princesses choose their own husbands; nor can the honor be declined by the person on whom the choice falls.

The government of Congo is a kind of aristocracy; the

What constitutes the currency of the Dahomians?

What is said of the region denominated Congo?—For what purpose is it chiefly visited?—Where is Loango, and what is said of the government?—What singular custom prevails in regard to their princesses?—What is the government of Congo?

country being divided into a number of *chemooships*, or principalities, hereditary in the female line, but held as fiefs under some real or imaginary sovereign, supposed to reside in the interior, but no one knows exactly where.

The men in these parts are about the middle size; their complexion is not so black, nor are their features so strongly marked, as those of Negroes in general: their countenances are more pleasing, and wear the expression of great simplicity and innocence. In common with other Africans, they are cheerful and fond of dancing; but indolent and superstitious. With no covering beyond a piece of baft, a skin, or a mat of platted grass tied about the loins, or hanging like an apron, they doze away their existence in huts formed of platted grass, or leaves, except when the calls of hunger impel them to action, or the sound of their native music seduces them out to the moon-light dance. The little labor requisite to procure subsistence in a climate where all that is necessary for savage life is produced almost spontaneously, falls to the lot of the women, who cultivate the ground, by stirring it up to the depth of an inch or two, and then cover up the seed of maize and a kind of pulse, to protect it from the birds. They also search for food in the forests or on the plains, and frequently catch fish; while the men are either idle, or merely platting grass, or strumming some musical instrument. They are nevertheless represented as kind-hearted, benevolent, and ever ready to share their scanty pittance with the needy stranger. Their chief beverage is fermented palm-juice, which constitutes a kind of wine, or beer. Polygamy and domestic slavery are in full force here. The religion of these people is rank idolatry; they believe indeed, in a good and an evil principle, both resi-

How are the inhabitants of these regions described?—In what manner do they spend their time?—By whom is the labor performed?—What is their social character?—What is said of their domestic relations?—What account is given of their religion?

dent in the sky; the former of which sends rain, the latter withholds it; but neither possesses any influence over human affairs. This is left to subordinate deities, one of which is supposed to preside over each town, and is represented by the figure of a man rudely carved in wood, and covered with rags stuck with feathers and bits of iron. Each hut has also its particular divinities, which are invoked on all occasions, and are included in the term *fetische*; and there is nothing so vile in nature that does not serve for a fetische. During more than two centuries, vast numbers of Roman Catholic missionaries resorted to this country; but they neither improved the habits of the natives, nor informed themselves in any tolerable degree of the geography of the place. They have left behind them a race of self-imposing barefooted black apostles, who though very zealous for the Christian name, are covered with fetishes, and keep huts full of wives!

SOUTHERN AFRICA.

You have often heard — perhaps, you have used — the expression ‘as stupid as a Hottentot!’ We are now in the Hottentots’ country, and, on examination, you will find they have been sadly misrepresented. Where pains have been bestowed upon them, they receive instruction with gratitude, and prove themselves to be not destitute of talents, though, from their mode of life, they have hitherto wanted energy to use them. The Hottentots include several tribes, as the *Colonial Hottentots*, or such as live within the colony of the Cape of Good Hope; the *Bosjesmans*, or *Wild Hottentots*, who occupy part of the moun-

What is said of the influence of Christian missions in this country?

Has the character of the Hottentots been properly represented? — What different tribes do the Hottentots include?

tains on the north of the colony; the *Corannas*, or *Corans*, who dwell north of the *Bosjesmans*; and the *Namacquas*, who dwell partly in the northwest district of the colony, and spread beyond it.

I need not tell you, that the Cape of Good Hope was discovered by the Portuguese, and afterwards colonized by the Dutch, who held the neighboring country in servile bondage for a century and a half, till they were dispossessed by the British. These facts you have learned more particularly from books written expressly on the subject. But it is requisite I should give a sketch of the descendants of the Dutch settlers, who form the chief part of the European population in this quarter, lest you should suppose them to be like the nation from which they sprang. It is from these people, denominated *Boors*, or *Farmers*, that you have received the bad character of the poor *Hottentots*; but they are themselves a thousand times more stupid, and at least equally lazy. Notwithstanding their European descent, they are mostly without even the rudiments of education; and their notions of religion and morals are extremely relaxed. Smoking and sleep occupy a great part of their time; and indolence has become so habitual to them, as to prove too powerful even for their national characteristic of self-interest. They have oxen in abundance, but seldom use any for food. Their lands overflow with milk and butter, which they scarcely ever taste. Wine is produced by many, and easily procured by all; yet this they rarely drink. Mutton, bad bread, and vegetables stewed in sheep's fat, constitute their fare. Every thing about them manifests the utmost wretchedness, where comfort might be easily enjoyed, had they but industry to make themselves happy.

By whom was the Cape of Good Hope discovered?—Who form the chief part of the European settlement in this country?—By what name are these people known?—How are they described?—What is said of their different articles of subsistence?

This indolence is occasioned by the facility with which Hottentot slaves are obtained; and a boor has generally twenty or thirty of these poor creatures running about him, though he has not employment for more than four or five, except in harvest time. The consequence is, that his sons and daughters have no occasion to put their hands to any work; and, being destitute of intellectual attainments, they lounge about, or sleep, during the greater part of the day. Thus their years roll on in miserable listlessness.

The boors treat their Hottentots with great severity; and there is scarcely an act of cruelty in the history of West Indian slavery, that has not its parallel in their conduct. Cutting with the *chambos*, a kind of whip made from the hide of the rhinoceros, which is pliable and almost as heavy as lead, is considered a slight chastisement; firing small shot into their legs has been used as a punishment for trifling offences; and life itself has not unfrequently been sacrificed by these brutal masters. Such is the general character of the Dutch boors: happily, it does not apply to every individual; some few are to be met with, in whom a spirit of industry and economy are combined with unbounded hospitality, a firm adherence to truth, and a great respect for religion.

We turn now to the COLONIAL HOTTENTOTS, or *Quai-quæ* as they call themselves; for Hottentots is a name imposed on them by the Dutch. Their ancestors were aborigines of the country; but, having suffered themselves to be duped out of their lands, their property, and finally their liberty, they entailed upon their miserable offspring a state of existence, to which that of absolute slavery might bear the comparison of happiness.

On what account is their indolence occasioned?—How are the Hottentots treated by the Boors?—Do all the Dutch Boors have the same character?—What account is given of the Colonial Hottentots?

In their persons, these Hottentots are tolerably well proportioned, and erect. Their heads, feet, and joints, are small, and their bodies are delicately formed; but their general appearance is feminine. Their countenance, however, is any thing but handsome; the nose very flat; cheek bones prominent and high; chin pointed; eyes of a deep chestnut color, long, narrow, and distant from each other; eyelids rounded like those of the Chinese; and the complexion, where not concealed by a thick coat of grease and dirt, of a yellowish brown, resembling that of an European in one of the last stages of jaundice: such are the characteristics of the genuine Hottentot. The hair, which is black and frizzled like a Negro's, grows in small tufts, and is either cut short, so as to have the appearance of a brush, or hangs in twisted tassels like a fringe. Of the women, suffice it to say, that they are unexceptionably the most ill-formed and ill-proportioned of the human race.

The dress of these people consists chiefly of a thick coat of fat, mixed with a little soot, and smeared all over the body: this is never wiped off, but continually augmented by dust and filth. A thong of skin about the waist, from which are suspended a piece of jackal's skin in front, and a piece of some other dried skin behind, reaching to about the middle of the thigh, constitutes the whole of the male attire. The females wear the same, and have in addition, a small apron, a few inches in breadth, scarcely reaching to the knee in front, and behind a piece of dried sheep's skin, hanging down to the middle of the leg. They are very fond of glass beads, and other showy ornaments, with which, and rings of leather, iron, copper, or brass, they load their necks, arms, and legs; and they decorate their little aprons with beads, shells, and other articles,

How are the persons of the Hottentots described? — What is said of the women? — How do the males dress? — How do the females dress? — What is said of their fondness for ornaments?

that make both show and noise. Brass buttons and plates, which they fix in their hair, with small pieces of looking-glass, are as highly esteemed among the Hottentots as diamonds by Europeans.

Indolence has been the bane of these people, while sensuality and filth, its usual concomitants, are evils that have been strengthened by the contempt and oppression of the Dutch settlers. They have not, indeed, the same inducement to labor as more civilized tribes. If a Hottentot can obtain barely enough to support nature, he is satisfied; and, wrapped in his sheep's skin, can sleep contentedly under any bush. They would rather fast and sleep the whole day, than hunt, or perform any kind of labor, to procure food; although, when they do obtain it, they are extremely voracious. When they get possession of any animal, they take off a large slice of flesh, and, after cutting it into a long spiral string, lay it on the fire; but their impatience seldom lets it be more than warm, when they seize it with both hands, and applying one end to the mouth, soon arrive at the other: thus they proceed till the whole animal is consumed.

Notwithstanding this savage mode of living, the Hottentots are kind and affectionate towards each other; and ready to share their last morsel with their companions. They are harmless, honest, faithful; but extremely phlegmatic: hence they never give themselves up to that lively joy and unrestrained pleasure which are observable among all other black or tawny nations. They have little of the art and cunning that savages generally possess: if accused of crimes, of which they know themselves guilty, they generally divulge the truth; and they rarely quarrel among themselves, or use provoking language. Though naturally of a quiet and timid disposition, they will run into the

What has been the bane of these people?—What account is given of their great indolence?—What is said of their social character?

face of danger, if led on by their superiors; and endure pain with great fortitude. Whoever travels among them, may be sure of finding food and lodging, such as they have to bestow; and, though they will receive presents, they ask for nothing. Of their willingness to receive instruction, and their aptitude to learn, ample testimony is given by the Christian missionaries, who, since the commencement of the present century, have been settled among them by British benevolence; and whose labors have met with most promising results.

The BOSJESMANS, or BUSHMEN, are among the lowest ranks of human beings: their rugged haunts and their valor have preserved their independence, and the most confirmed hatred has long subsisted between them and the colonists; upon whom they often make inroads, carry off their sheep and cattle, and kill the boors if they oppose them. On the other hand, numbers of them are annually shot by the boors, who go out for the express purpose, as the English gentry go out to shoot wild fowls or hares.

The name of these people has been derived from two sources; first, their practice of attacking their enemies and their prey from behind a bush; secondly, their habit of nestling in bushes. The stature of the Bosjesmans is considerably below that of the other Hottentots; few attaining four feet six inches. Their physiognomy has the same characteristic features with the colonial tribe; but their eyes are vastly more wild and animated; and their whole countenance is more expressive, exhibiting strong symptoms of suspicion and apprehension. They are in general so miserably lean, that their skin hangs in folds; and their women are, if possible, more ugly than those of the colony. Sloth seems to be inherent in these people;

What is said of them in relation to danger?—What is said of their willingness to receive instruction?—How are the Bushmen described?—From what two sources have the names of these people been derived?—What is their stature?—How are their persons described?

but if once this propensity be so far subdued that they commence an undertaking, they pursue it with boldness, with cunning, and with pertinacity, till it is accomplished. They are great cowards, and never stop to meet an adversary in the open field: a single musket shot will put a hundred of them to flight; and whoever rushes upon them with a good stick in his hand, has no reason to fear any resistance from ever so large a number. To aim their poisoned arrows at an unarmed person from some secure hiding place, is their only mode of making war. Among themselves, strength alone is the arbiter of their differences; and even the family compact is not binding. The stronger sometimes takes both the wife and the weapons of the weaker, who is then left without redress. The sight of the Bosjesmans is very quick, from constant exercise in discovering the objects of food at a distance; but their taste, smell, and feeling, are highly defective: no disgust is evinced by them at the most nauseous kinds of food; and they appear to be little sensible of the changes of temperature. With their envenomed arrows, they can strike with great precision those wild beasts whose strength and swiftness would otherwise be an overmatch for them. The effect of the poison is so rapid, that they are sure to find the animal dead or dying within a quarter of an hour after it has been touched. To cut out the poisoned part, and to begin to devour the prey, are acts which follow each other with the utmost rapidity; nor is the spot quitted till the last bone is picked.

The Bosjesman has no settled habitation; his whole life is spent in wandering from place to place, rarely passing two successive nights on the same spot. He is fond of taking up his abode in caverns among the mountains,

What is said of them in regard to cowardice?—What is their mode of making war?—What is said of their senses?—What is said of their use of the poisoned arrow?—What is said of their habitations?

or in clefts of the rocks: if in the plain, he gets into the middle of a bush, and, bending the boughs around him, makes them serve as a defence against enemies or wild beasts; or he digs a hole in the ground, a few inches deep, and of an oval shape, and, wrapped in a sheep's skin, buries himself within it. In the hot season of the year, he stretches himself in the bed of a river, under the shade of the mimosas, the branches of which he draws around him as a skreen from the sun and wind.

As these people live by destruction, all their ingenuity is employed in preparing weapons by which it may be effected. Their bows and arrows, and the poison with which the latter are armed, display considerable art; but it is their ultimate. Their whole stock of other utensils consists only of a few tortoise shells, ostrich eggs, and gourds. They usually eat their flesh raw; or, if they cook it, they only warm it, and apply their teeth to it the moment it is taken off the embers. Their beverage is water, which they always drink from the running stream. They are, however, not much accustomed to drink, and will remain whole days without any liquid passing their lips; as a substitute, they chew the few succulent plants, with which their barren soil supplies them; and their food is eaten without salt.

Although the Bosjesmans are so extremely voracious, that half a dozen of them will devour a fat sheep in an hour, they can endure surprising fasts, of several days' continuance. Mere sloth is sometimes the motive of this abstinence, and they would rather resist the cravings of the stomach, and endeavor to sleep them away, than make any bodily exertions to satisfy them.

Several attempts to civilize these people have been made by the missionaries, but hitherto without success.

What will they do in Summer? — Of what arts have these people knowledge? — What is their beverage? — What is said of their voracity and abstinence?

The CORANNAS, or CORANS, who dwell north of the Bosjesmans, and are perpetually at war with them, are represented as a mild and well disposed race, descended from the oldest inhabitants of this part of Africa. They live in small villages, called *kraals*, composed of huts of a hemispherical form. They much resemble the Colonial Hottentots, but their cheek bones are less prominent, and their faces more oval. They are also more voluptuous, deficient in bodily strength, given to idleness, little interested for others, and not renowned for martial courage. Their clothing consists of a mantle of prepared skin, either bullock's or antelope's, and it often has figures of various kinds scraped upon the hairy side. They decorate their ears, necks, and arms, with ornaments, which they purchase from the neighboring tribe of Beetjuans. They are much celebrated for training oxen, both for riding and draught; and the Beetjuans purchase the former of them. These animals trot or gallop excellently well, and clear a great space of ground, without urging, in a short time. On dismounting, the rider always has the animal led about for a few minutes, that he may cool gradually. The bridle is fastened to a piece of wood passed through the cartilage of the nose, and a sheep's or goat's skin serves for a saddle. The Corannas apply but little to agriculture. Some skins and mats, on which they sleep, leathern knapsacks, and vessels resembling cans, cut out of a solid piece of wood, with calabashes and bamboo canes, compose the whole of their furniture. Most of them carry a Beetjuan knife in a case slung round their necks, with a small leather bag, or the shell of a tortoise, for a pipe, tobacco, and flint. Of tobacco and ardent spirits they are extremely fond, and may be won to any purpose by them. They

Where and how do the Corannas live?—How are they described?—What is said of their clothing and their ornaments?—What account is given of their oxen?—And of their household furniture?—Of what are they said to be extremely fond?

also find great pleasure in dancing. They often shift their residence, always carrying with them the sticks and mats of which their cabins are built. These, with their few household goods, being expeditiously packed in a small compass on the backs of their oxen, a whole village is struck and in march in a few minutes. The richest man in the kraal is leader of the party, and spokesman on all occasions; but he possesses no judicial right over the rest. The efforts of the missionaries have been equally unavailing here as among the Bosjesmans.

The NAMACQUAS inhabit both banks of the Orange River, near its junction with the sea, and are pertinacious adherents to the customs of their forefathers. They differ little from other Hottentots, except that they are in general taller and more active, as well as more advanced in the arts of life, such as the construction of huts, the rearing of cattle, and other simple labors. Some of the females, while young, have elegant figures, but an old Namacqua woman is altogether disgusting. Cattle are their chief wealth; and in the wars and dissensions, which are frequent among them, the great object is to seize each other's herds. Hunting is pursued in the usual African method: the whole kraal turns out, and having surrounded the game, they contract the circle, till they bring all within a small space, and can kill them with their *assagays*, or spears. The houses of the Namacquas are hemispheres, about ten or twelve feet in diameter, composed of a framework of sticks, and covered with sedge matting. The latter is manufactured by the women, who also build the houses, milk the cows, and dig up wild roots for food. Their principal drink is milk, and the only fermented liquor they have is made from honey. When a man wish-

What is said of their moving from place to place?—What account is given of the Namacquas?—What account is given of their cattle, and of their habits of hunting?—In what manner are their houses built?—What is done when a man wishes to marry?

es to marry, he purchases his bride of her parents, for cattle, and some are also slaughtered for a feast. When a youth has grown up to manhood, his neck and head are enveloped with the fat of an animal slaughtered for the occasion, which he must wear till it gradually drops off. Several incisions are also made on his breast with a sharp instrument; and a feast of milk concludes this first day's ceremony. The young man continues eight days under the shed in which this initiation has been performed, taking nothing but milk for his sustenance; a dance then takes place, and the entrails of the animal slain at the commencement of the ceremony, having been dried and reduced to powder, are mixed with water, and he is rubbed all over with them, and declared to be a man in presence of the whole kraal. All who do not submit to this rite are despised, and allowed to eat only with women. When a man first kills an elephant, a sea cow, or a rhinoceros, he receives peculiar honors: and rings made of the animal's entrails are put upon his arm, and constantly worn afterwards. A strong affection appears to exist here between parents and their children. Old age is common among them. When a father dies, his eldest son inherits the whole property; if the other sons get any thing, it is only by fighting for it; and in all cases the widow is left destitute of any share. Something like witchcraft is in use among these people; they practice many superstitions over their sick, and bury their dead in round holes.

Within the last twelve or fourteen years, some missionary stations have been established among these people, with more success than could have been hoped for. At most of these places, the population has become stationa-

Through what ceremony does a youth pass on arriving at manhood? — What honors await a person when he first kills a powerful animal? — What happens when the father of a family dies? — What influence has Christianity with this people?

ry, the ground is cultivated, substantial houses, as well as places of worship, have been built; the latter are attended with decorum, and the Christian sabbath is respected.

CAFFRARIA.

THIS country, which lies to the eastward of the colony of the Cape, stretches along the coast in a northeast direction, and is inhabited by a race totally distinct from the Hottentots. They have preserved their independence inviolate, and call themselves *Kousis*, but are known to Europeans by the name of Caffres, (*Kaffers*.) They are a very fine race of men, possessing tall, robust, muscular, and handsome figures. Although their color is nearly jet black, they have no lineament of the African Negro, either in countenance or person; but bear greater resemblance to Europeans. They are very faithful in whatever is committed to their care, and hospitable to strangers; but their intellectual attainments are extremely limited, and they seem to have no idea of a deity or of any invisible being. They indeed practise circumcision, on which account, they have been supposed to be descended from the Abrahamic stock; but they have lost all tradition of its origin, and assign custom only as the reason of the operation. Like other Africans, they are fond of music and dancing; the former, however, is devoid of harmony, as the latter is of grace. Their language is soft and fluent; but they have no vestige of a written character.

The Caffres do not encumber themselves with much dress. A cloak of skin, divested of its hair, and rendered pliable, is thrown over the shoulders by the men in fine weather; but laid aside when it rains, on the principle

Where is Caffraria?—How are the Caffrarians described?—What is said of their origin?—What is said of their music, dancing, and language?—What is said of the dress of the Caffres?

that their own skins can be more easily dried than their cloaks. This, with sandals to protect the soles of the feet, constitutes their only covering. The chiefs alone wear tigers' skins. They are fond of ornaments, and have beads, rings of brass, iron, or ivory, on their arms and legs. Sometimes, by way of decoration, they wear a bunch of jackal's hair on the crown of the head, which is otherwise always bare; or they stick large feathers in their hair. They constantly carry with them a walking-stick, a club, and two or three assagays, or spears; and make use of shields in battle. The loss of his shield is to the Caffre the highest degree of disgrace.

The women gird their cloaks about the waist with a girdle, and allow the upper half to hang down behind, except when carrying children on their backs, and then the cloak is tied round the neck, to prevent the child from falling. They likewise wear caps and small aprons of skin; the former ornamented with rows of beads; and they have rings on their fingers and toes, but no sandals. The cloaks of the rich are often adorned with rows of metal buttons; and sometimes with a shoulder-knot of tails of different animals. Both sexes, and especially the women, mark their backs and breasts with rows of small scars.

These people are more engaged in agriculture than the Hottentots; but pasturage is their chief employment, and black cattle their only stock. Having neither horses, sheep, nor goats, they train oxen for all purposes to which horses are applied elsewhere, and bestow great pains in forming and embellishing their horns. To have a young and handsome riding ox is a point of ambition among the youthful chiefs: and a Caffre is never more gratified than when running before his herd with his shield, by beating

How are the chiefs distinguished?—How is the dress of the women described?—In what are these people engaged?—What is reckoned a point of ambition with the youthful chiefs?

on which they are taught to follow him. Thus he takes them out to exercise, and such as run the quickest are considered his best; of these he boasts, and treats them with peculiar kindness.

Besides attending to his oxen and milking the cows, the Caffre has no employment but war and hunting. The women erect the huts, make enclosures for the cattle, fabricate utensils and clothes, till the ground, and cut wood. They also manufacture mats of rushes, and neat baskets; the last of which are so closely wrought as to contain milk; but they are rarely washed or cleaned, except by the dogs' tongues.

The Caffres subsist chiefly upon milk; but in part also on the produce of the chase and of their gardens. They have no domestic poultry, nor do they eat eggs. A kind of bread is made from a species of millet, called *Caffre corn*; and in defect of this, the pith of a palm, which grows in most parts of the country, is used. Melons, pompions, different kinds of roots and leguminous plants, are also cultivated, and, with wild berries, constitute articles of food. The meat is cut in pieces before it is put into the pot, from which each member of the family helps himself to a piece by means of a pointed stick, and eats it in his hand; for at their meals, they have neither tables, dishes, knives, nor forks. Their seats consist of the skulls of their oxen, with the horns left on. They frequently obtain fire by rubbing one piece of hard wood against another; but some Caffres have tinderboxes, procured from the colony. They have no carriages, nor do they use their oxen as beasts of burden, except when a whole kraal, or village, removes from one station to another; at other times, burdens of all kinds are borne by the women. Polygamy is general, and wives are purchased

How are the women employed?—On what do the Caffres subsist?—How do they obtain fire?—How are their burdens borne?

for cattle. The marriage ceremony consists in the bride drinking milk presented by the bridegroom in presence of the whole kraal; after which a number of cattle are slain, and a festival, accompanied with music and dancing, is kept up as long as they last. They seem not to have any funeral ceremonies: the chiefs and their wives are buried; the bodies of other people are thrown out to be devoured by wild beasts.

In 1821, a Christian mission was opened to the Caffres, which was favorably received, and promises to be the means of converting the whole nation.

THE BOOTSHUANAS.

THESE people, known also by the names of *Boshuanas* and *Beetjuans*, inhabit an extensive district in the interior of South Africa. They comprehend numerous tribes, who seem to be much farther advanced in civilization than those nearer the coast. The TAMAHAS, a warlike tribe, yet attached to agriculture, have been sometimes denominated *Red Caffres*, from their practice of painting their bodies red. Next to them are the MASHOWS, who dwell in a highly cultivated district, and are hospitable to travellers. And then come the MAROOTZEES, a tribe of manufacturers, superior in civilization to all their neighbors. They smelt and work iron and copper, with considerable skill; the ores being procured from the adjacent mountains. They also manufacture pottery, make good baskets, and ornament their walls with paintings of beasts and other objects. The chiefs are clad in leopard skins, and armed with spears, battle-axes, and shields. Their

What are their social relations?—What influence has Christianity exerted upon them?

What is said of the Bootshuanas?—What is said of the Tamahas, and the Mashows?—What account is given of the Marootzees?

principal city is Kurreechane; and they have besides several other large towns, in all of which manufactures are carried on. Of the latter they are very jealous; and, though otherwise hospitable, will not allow a stranger to inspect them. The MOROLONGS and the MAQUANAS are also powerful tribes, who have made great progress in the arts; but, as yet, Europeans have had little personal acquaintance with either. Of the tribes best known, I shall select the MATCHAPPEES, who have Lattakoo for their capital, besides upwards of a thousand places, called *outposts*, where they have people and cattle.

The Matchappees, who are dark colored, tall, and well shaped, paint their bodies with a red stone reduced to powder, and wear clothes made of tanned sheep's skins, colored with the same material. Besides cultivating the ground, they manufacture articles of iron and copper, which they obtain from some nation to the eastward of them. The iron articles consist mostly of axes, adzes, knives, spears, and bodkins; those of copper, are rings for the legs, arms, fingers, and ears. Their houses are of a construction superior to those in the south; and their cloaks are made and sewed with dexterity. They have also some pretensions to the rudiments at least of drawing and painting. In the division of labor, however, these people too much resemble their more uncivilized neighbors: for their women are consigned to drudgery, and build houses, dig in the fields, sow and reap; while the men milk cows, make their own clothes, or go to war. Even the queen digs with the other females. The instrument they use is a kind of pickaxe, and they sing while at work, all striking the ground at the same time, so that no one gives a stroke more than another. Their houses are kept very clean;

What account is given of the Morolongs, and the Maquanas?—How are the persons of the Matchappees described?—In what kinds of labor are they occupied?—What is said of them in relation to the division of labor?—How do they keep their houses?

and no dirt is observed lying about their streets. Both men and women are extremely fond of tobacco: and from the highest to the lowest, they are not ashamed to beg for whatever they take a fancy to; yet they are by no means addicted to theft. The women are under no particular restraint, and are always cheerful. When the principal men appear in public, their faces are painted red, and their heads covered with blue powder. The Matchappees use circumcision; and have a tradition that their forefathers came from some country, the situation of which they indicate by pointing in the direction of Judea. They also relate, that two men came out of the water, the one rich, having plenty of cattle; the other poor, having only dogs; one lived by oxen, the other by hunting; one of them fell, and the mark of his feet, they say, is still visible in a rock. They have no ideas, however, of a Supreme Being; nor, consequently, of any worship due to him: for when a Matchaptee was asked for what purpose he thought man was made, he replied, to go on plundering expeditions against other people. Having no preconceived opinions to combat, the Christian Missionaries have met with little opposition among these people; and the cloud of spiritual darkness is gradually dissipating as they unfold the mysteries of religion.

Mr. Campbell gives the following description of one of his visits to the palace: 'The royal family were at dinner, in the corner of the yard, outside the house. The *king's* distinction seemed to consist in sitting next the pot, that contained the boiled beans on which they were dining, and having the only spoon we saw, with which he helped himself and his friends, by putting a portion into each hand as it was held out to him. One of the *prin-*

What other particulars are related of them?—What traditions have they?—What is their condition viewed in reference to Christianity?—What is the account given of a visit to the palace by Mr. Campbell?

cesses was employed in cutting, with an axe, a dried paunch into small pieces, and putting them into a pot to be boiled, either to complete that repast, or to serve for another. One of the king's sisters was cutting up a filthy looking piece of flesh, and putting it into the same pot. Certainly, an Englishman would be dying for want of food, before he accepted an invitation to dine with the king of Lattakoo!' The flesh of elephants, lions, tigers, camelopards, quaggas, &c. are here eaten with equal relish. Nor are they altogether free from the charge of eating human flesh; though this is not done in the spirit of anthropophagism, for most of them abhor it; but under a superstitious persuasion that the practice inspires courage, and by degrees renders the warrior invincible

SOUTHEAST COAST OF AFRICA.

From Delagoa Bay, which lies to the eastward of the Bootshuana country, to Cape Guardafui, the most easterly point of Africa, lies a great extent of coast, inhabited by various tribes. But, although it has been visited and colonized by the Portuguese and other Europeans for many centuries, there is scarcely an equal extent on the globe, of which so little is known; and we must be content with a glance at the Monjou and Makooa, two tribes in the vicinity of Mozambique.

The MONJOU are Negroes of the ugliest description, having high cheek bones, thick lips, small knots of woolly hair, like peppercorns, on their heads, and skins of a deep shining black. Their weapons consist of bows and arrows,

What do the Matchappees use for food?

What is said of the country between Delagoa Bay and Cape Guardafui? — What two tribes inhabiting this country are particularly named? — How are the Monjou described? — What account is given of their weapons?

and very short spears with iron shafts. Their bows are of the simplest construction, being plain, long, and formed of one stick; their arrows are long, barbed, and poisoned. Each man, besides his bow and quiver, carries a small apparatus for lighting a fire, consisting simply of two pieces of a particular kind of dark-colored wood, one flat, the other rounded like a pencil. The latter, held erect on the centre of the former, is rubbed briskly between the palms of the hands, till it excites a flame, which it does not require more than a minute to effect. The country of this tribe is supposed to lie considerably to the northwest of Mozambique.

The MAKOOA, or MAKOOANA, comprise a number of very powerful tribes, situated behind Mozambique, extending northward as far as Melinda, and southward to the river Zambeze; while hordes of the same nation are to be met with in a southwest direction, almost to the neighborhood of the Caffres. The Makooa are a strong athletic race, very formidable, and constantly making incursions upon the small tracts of territory possessed by the Portuguese on the coast. They fight chiefly with spears, darts, and poisoned arrows. Their ferocious aspect is much augmented by the natural deformity of their visage, and the artificial disfigurement produced by tattooing, which they practise so rudely, that sometimes the marks are raised the eighth of an inch above the surface of the skin. They generally make a stripe from the forehead to the chin, and another from ear to ear; so that the face has the appearance of being sewed together in four quarters. They file their teeth, each to a point, giving the whole set the similitude of a coarse saw. They are also fantastic in the mode of dressing their hair: some shave only one side

In what manner are they able to produce fire?—Where is the country of the Makooa?—How are they described?—In what manner do they disfigure their faces?—What is their method of dressing the hair?

of the head; others shave both sides, leaving a kind of crest, extending from the nape of the neck; while a few wear only a knot on the top of their foreheads. They pierce the cartilage of the nose, and suspend to it ornaments of copper or bone. The protrusion of the upper lip is remarkable; and the females consider it so essential a feature of beauty, that they increase it by introducing into the centre a small circular piece of ivory, wood, or iron, as an additional ornament. The form of these females approximates to that of the Hottentot women; and, notwithstanding their endeavors to make themselves handsome, they are nothing less than disgusting to European eyes. Although the Makooa are extremely wild in their independent state, they become extremely docile as slaves; and when partially restored to freedom, and enrolled as soldiers, may at all times be relied upon.

MADAGASCAR.

OPPOSITE to the Mozambique coast, lies the large island of Madagascar. Its original population was derived from Africa, and the Negro characteristics may still be distinguished: but several additions have been made from various quarters; and these are so intermingled, in different proportions, with the primitive settlers, as to produce a variety of tribes of different shades and complexions, which are chiefly olive. Some of these tribes claim their descent from the Jews, others from the Arabs; some from the ancient Egyptians; and some are supposed to have come from the borders of the Arabian and Persian Gulfs.

Of their ornaments what is said?—What is said of their social character?

Where is Madagascar, and what is said of its original character?—From whom do the different tribes have their descent?

In general, the Madecasses are well shaped, and above the middle stature; and their physiognomy is marked with the characteristics of frankness. Kindness to strangers is one of their distinguishing qualities; and when vessels are wrecked on their coast, the crews are always treated with hospitality, and allowed to return to their native country on the first opportunity. They have already passed the verge of savage life, and are desirous of instruction. The present king, who is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver, has lately signed a treaty with the British for the abolition of the slave-trade in his territories, contrary to the advice of his ministers, who derived great profit from it; but he signed on the express condition, that 'twenty of his subjects should be instructed in the most useful arts,' ten at Mauritius, and ten in England; thus giving a noble example of a patriot sovereign, who preferred the welfare of his subjects at large to the gain of a few.

The Madecasses live very frugally; boiled rice being one of their chief articles of food. They manufacture various articles of iron; and fabricate a strong kind of cloth from the inner bark of a tree. Of the latter, they form wide garments, resembling corn sacks, with two holes in the bottom for the feet to pass through. The women also weave beautiful baskets with the fibres of the raven palm-leaf. Their houses and canoes are well constructed; and they display much skill in pottery. In the southern part of the island, most of the villages stand on elevated spots, encompassed with a double row of palisades, within which is a parapet of compressed earth, about four feet high; and large bamboos are driven into

How are the Madecasses described?—What is said of the king?—What is related of his fondness for the improvements of education?—In what arts are the Madecasses skilled?—How are their villages described?

the ground to form a rude fortification. These were rendered necessary by the disturbed state of the country, during the wars between the king and the chieftains of the south; but among themselves private property is so much respected, that bolts, locks, and other fastenings, seem to be unknown.

These people adhere with great tenacity to the superstitions and manners of their forefathers, and especially to rank and caste. Hence the Christian missionaries, who since 1820 have settled here, under the immediate patronage of the king, meet with obstacles which they did not anticipate among a people destitute of a national religion. Some of the Madecasses entertain a confused notion of two great principles, one good, the other evil. The former, they believe, created all things; but they neither build temples, nor address prayers to him; though they offer sacrifices on various occasions to idols, the head of the family being always the officiating priest. They have also a Brahminical tradition of the origin of their respective tribes. Their idols, holy places, and sacred stones, are numerous: on one of the latter, near the capital, the natives fasten fragments of their old clothes, under a belief that they shall thereby render themselves fortunate enough to obtain new. Pretenders to a knowledge of future events are still met with in the island, and their influence is very great among a credulous people; though it is less absolute than formerly. From time immemorial, the Madecasses have been addicted to infanticide; and the country has been drenched with the blood of thousands of innocent babes, because they were born, as their parents believed, on unlucky

Why was it necessary to construct them in this manner?—What is said of this people in reference to religion?—What confused notion are they said to have on the subject?—What superstitious rites have they in reference to their idols?—What account is given of infanticide in this country?

days. This unnatural practice still continues, notwithstanding the efforts of the king to prevent it. Another most destructive custom also continues, namely, trial by poison. If a person be suspected of a crime, his judges order him to drink poison, under a fallacious belief that, if innocent, it will have no power over him. And many persons, who, when falsely accused, have desired permission to swallow the deleterious draught, have fallen sacrifices to their presumption.

Old age is always venerated by the Madecasses; and they pay more deference to the fair sex than is usual in Eastern countries. Polygamy is practised among the chiefs, but only one woman is considered as the legal wife.

ABYSSINIA.

THIS is one of the most extensive and prominent kingdoms of Eastern Africa. The government is monarchical, but formed on the feudal plan, which gives rise to continual dissensions among the chiefs, the usurpation of power by a few of the most considerable, and the degradation of the sovereign. Christianity is the professed religion, but it is copiously mixed with Jewish rites and Pagan superstitions. The Abyssinians abstain from meats prohibited by the Mosaic law, practice circumcision, and observe both the Jewish and the Christian sabbaths. Their fast days amount to two hundred and nine in the year; most of these are kept very rigidly, and at the end of each fast, the priests have a feast, at which

What other destructive custom prevails among them?—What is their social and domestic character?

What is said of Abyssinia?—What account is given of the government and the religion of the country?—What is said of the observance of their fast days?

their favorite food, the *brinde*, or flesh cut warm from the animal, is devoured in large quantities, notwithstanding the Levitical prohibitions against eating blood. On the other hand, their system of Christianity does not prohibit polygamy and divorce! Their churches contain numerous paintings of saints; and in their veneration for the Virgin Mary, they even exceed the Roman Catholics.

The Abyssinians consist of many tribes, of various colors; some black; some fair, though not exactly white; and some of a copper hue; the prevailing color is olive. They are tall, graceful, and well featured. The principal part of their dress consists of a long piece of cotton cloth, wrapped like a mantle about the body; to which are added short drawers, and a girdle of cloth. The costume of women of rank is composed of the richest silks, frequently ornamented with jewels, trinkets, and images. Their chief food is the different species of grain produced in the country, particularly *teff*, with honey, and the flesh of sheep and oxen, which they generally eat raw. As no man of consequence in Abyssinia ever feeds himself, or touches his victuals, a female sits on each side of him, who cut the raw flesh, still warm in the blood, into small pieces, which they roll up in pieces of the *teff* cake, and alternately thrust them into his mouth. When he is satisfied, they regale themselves with what remains; and the repast is concluded with copious draughts of *bouza*, or maize wine.

In Abyssinia, females are allowed to appear in public, and converse freely with the men. Those of the higher classes are unguarded in their conduct; but women of the lower orders are often exemplary, and engage in the most laborious offices of domestic life. One of their

Of their churches?—Of what do the Abyssinians consist?—What account is given of their dress?—What is their chief food, and what singular method have they of eating?—What is said of the females?

chief employments is to grind corn for the family, by hand-mills.

Marriage is in this country generally a simple contract, over which the priest has no control. When a man is desirous of marrying, he applies to the parents, or nearest relatives of the female of his choice, and their consent ends the business; the girl being rarely consulted on the occasion. The settling of the dower which she is to bring, is of much more importance, and sometimes attended with serious difficulties. When, however, this is adjusted, the friends of both parties assemble, the marriage is declared, and after a day spent in festivity, the bride is carried to the house of her husband, either upon his own shoulders, or those of his friends. The wife does not change her name; and her dower is kept apart from her husband's property, to be returned, should his ill-treatment force her to abandon him.

The Abyssinians are extremely superstitious. Among other strange fancies, they believe that all workers in iron have the power of transforming themselves into hyenas, that they may glut themselves with human flesh: and all bodily injuries which they may chance to sustain during their disguise, are supposed to leave a corresponding wound in their proper frames! When setting out on a journey, they pay particular attention to a singular species of falcon, of a deep brown color, with a white breast. If it sit still, with its breast towards them, while they pass, it is a good sign, and the business they are going upon is expected to prosper: if its back be turned towards them, it is thought unpropitious, though not sufficiently so as to create alarm; but should it fly away on their approach,

In what way does a man obtain his wife?—What is said of the wife's dower and the marriage ceremony?—What singular superstitious fancy have they in relation to iron?—And what one in relation to going journeys?

they return home, and wait for a more favorable opportunity.

When a person is seized with a fever, called *Tigré Tér*, a disease peculiar to the country, the relations expose to his sight all the fine clothes and ornaments of gold and silver they can collect, or borrow, making at the same time as much noise as possible with drums, trumpets, and vociferous outcries, in order to drive out of the patient the devil, by whom they believe him to be possessed. As soon, however, as the sick person approaches the moment of death, the drums and trumpets cease, and a mournful howl is set up. When the death is announced, the friends tear their hair, scratch the skin from their temples, and throw themselves on the ground, sobbing and screaming in all the agony of despair; and in this they are joined by all the neighbors and acquaintance of the deceased, with their several dependents.

Soon after death, the body, having been carefully washed and fumigated with incense, is sewed up in one of the cloths which the deceased wore in his lifetime, and carried to the grave by the relations; and while it is being deposited in the earth, the priests recite an appointed form of prayer. On the following day, or as soon afterwards as the friends of the party can be assembled, a feast is held in honor of the deceased, which commences with a procession to the grave, attended by hired female mourners, who rend the air with their outcries; and concludes with eating to excess, and drinking till the whole assembly is intoxicated. This strange kind of commemoration is repeated several times in the course of the year, every new relation striving to outdo the rest in the splendor of his entertainment. An attendance at these meet-

What takes place when a person is seized with a fever?—And when his dissolution is announced?—What is done with the body?—What follows the funeral?—What account is given of the commemoration of this festival?

ABYSSINIA.

ings is considered the highest honor that can be conferred upon the family. 37

Besides the people who are looked upon as the Abyssinians, the country contains various tribes. That province of Wajjerat is occupied by a set of people, supposed to be descended from the Portuguese soldiers, who settled in these parts about the middle of the seventh century. They pride themselves on this distinction, and are the most powerful men in Abyssinia, being taller and stouter than the generality of the inhabitants. They are hospitable to strangers, and proverbially loyal to their rulers. bm

South of Wajjerat is a people called DOBA; one of those insulated Negro tribes which are occasionally scattered throughout Africa. They were once a formidable band of plunderers; but of late find a difficulty in maintaining their independence.

To the south of these, Mr. Pearce, the most recent traveller in this country, found a tribe called ASSUBO-GALLA, of whom the chief was distinguished for his ferocity. Mr. Pearce saw him drink great part of a hornful of blood, warm from the neck of a cow; yet neither himself nor any of his followers would eat of the flesh till it had been broiled. The country which these people inhabit is one continued forest, where they are engaged in pastoral occupations, or predatory inroads on the territories of their neighbors. They are still pagans, and venerate the wanza-tree.

On the banks of the large rivers, with which the south of this country is watered, dwell the AGOWS, a people who formerly worshipped the Nile, and did not embrace Christianity till the 17th century. They are now, how-

How are the people of the province of Wajjerat described?—What is said of the people called Doba?—And of those called Assubo-Galla?—What is said of the religious notions of the Agows?

they, more particular in attending to religious duties than
 tunc of their neighbors. Every morning, at an early
 V., the inhabitants of each village repair to the door of
 Té r chief, and there recite their prayers in a sort of rude
 porus. They entertain a high opinion of their former
 g f usequence, and will not admit that they were ever sub-
 ed, except by the people of Tigré. They are hospita-
 le to strangers; but have a particular prejudice against
 furnishing water to a traveller, although there is no
 scarcity of it; and he in vain solicits a single drop at
 their hands: a superstition probably connected with their
 ancient veneration for the Nile, on the large branches of
 which they chiefly reside.

Among the numerous tribes which inhabit the districts
 bordering on the Red Sea, the HAZORTA is one of the
 best known. Whilst roaming through the deserts, these
 people behave with an insolent air of independence; but
 when confined to towns, they are servile and abject.
 Their national dance is regulated by the sound of a tom-
 tom, a species of drum, which they accompany with a
 peculiar sort of hissing. One person only dances at a
 time; and while he keeps a constant motion with his
 feet, his body, particularly his shoulders and breast, are
 agitated with writhing gestures, which, as they proceed,
 become too violent to be continued; and when he is
 exhausted, he retires, and another takes his place.

South of the Hazorta are other tribes, who, though
 independent of, and sometimes hostile to each other, all
 speak the same language, and are known by the title of
 DANAKIL. They profess the religion of Mohammed, but
 know little more of it than the name, having neither
 priests nor mosques in their country. They lead a rude

What is their social character?—Who are the Hazorta?—What is
 said of their dances?—Who are the Danakil?—How are they de-
 scribed?

and wandering life among the mountains, removing from station to station in search of pasture for their cattle. They are daring, resolute, and active; but so poor, that not more than one in ten is master of a spear, a knife, or other weapon of defence. A little jummary bread, a small quantity of fish, an inadequate supply of goats' or camels' milk, with a kid on very particular occasions, constitute the whole of their subsistence. Both men and women have an extraordinary craving for tobacco and snuff; the former, both sexes are in the habitual practice of chewing, probably to assuage the cravings of hunger. The dress of the men consists of a piece of Arabian or Abyssinian cloth, loosely wrapped about the body; and their crisped hair, after being curiously frized out, is covered with grease, and powdered with brown dust. The women, who have very pleasing features, wear a species of loose drawers, ornamented at the edges with kowries and other shells. Their hair is twisted in small ringlets, and their arms and legs are adorned with rings of ivory, or silver. The drudgery of the house, such as grinding corn, baking the bread, and fetching the water, is allotted to the females; while the males pass their time in tending their cattle; or, more frequently, in smoking and idleness. Their huts are constructed like the wigwams of the American Indians, and covered with leaves of the doom-tree manufactured into mats. Each hut is generally divided into two or three apartments; and their only furniture consists of a few rude couches, some cooking utensils, and a large water jar. Great rejoicings are made at weddings, when an intoxicating liquor, called *booza*, is supplied by the friends; and the foot of a kid is cut off, and hung up in the house of their chief, as a memento of the event.

On what do they subsist?—What is said of their dress?—How are their women described?—What account is given of their huts?—And of their weddings?

The Danakil manifest a strong aversion to the flesh of common fowls, which, with the pyramidal form of their tombs, seem to indicate them to be of ancient Egyptian origin.

NUBIA.

THIS country, called *Ethiopia* by the ancients, lies between Abyssinia and Egypt, and is inhabited by several tribes, besides the Nubians, properly so called.

The modern Nubians derive their origin from the Bedouin Arabs, who invaded the country after the promulgation of Mohammedism. It was previously peopled by Christians, who either perished or fled before the invaders. The men are somewhat below the Egyptians in stature, but generally well made, strong, and muscular, with fine features. The women, the most virtuous of the East, possess good figures, with pleasing though not handsome countenances, and engaging manners. They are, however, worn down by continual labor from their earliest years; the whole business of the household being left to them, while the men attend only to the culture of the soil.

North of Derr, the metropolis of the country, the usual dress of the men is only a linen shirt, the color of which, among the wealthy, is blue. The cloak worn by the Egyptian peasant is also in use. The head-dress is a small linen cap, with sometimes a few rags twisted round it, by way of a turban. Boys and girls go quite naked. The women wrap themselves in black linen gowns, and wear ear-rings and glass bracelets: such as cannot afford

What indicates this people to be of Egyptian origin?

Where is Nubia, and what was it formerly called?—By whom is this country peopled?—How are the women described?—What is said of the people north of Derr?—How are the women of this district described?

to purchase the latter, make bracelets of straw. Their hair hangs in ringlets, and is ornamented behind with pieces of glass, or stones, which are considered as amulets. South of Derr, a small apron, or a piece of cloth about the waist, is all that is worn.

The hair of the MAHAS, a tribe in the south of Nubia, is very thick, but not woolly. Young men have a ring in the right ear; and all wear rosaries about their necks. They also have mystical writings bound upon the arm, as amulets.

The Nubians seldom go unarmed: as soon as a boy grows up, his first care is to purchase a short crooked knife, which he ties over the left elbow, under his shirt, and is always ready to draw it upon the slightest quarrel. When he goes from one village to another, the Nubian carries a heavy stick loaded with iron at one end; besides which he is armed with a lance and shield. Some have swords also; but fire-arms and ammunition are scarce.

The habitations of these people are constructed either with mud or loose stones. The latter sort generally stand on the declivities of the hills, and consist of two separate and circular buildings, one for the males, the other for the females. The mud dwellings are commonly so low, that a person can scarcely stand upright in them. They are covered with the stalks of the dhourra, which are soon eaten up by the cattle, and then their place is supplied by palm-leaves. The houses of the richer inhabitants frequently surround an area, or enclosed space, with the men's apartments separated from those of the women. Their principal utensils consist of about half a dozen coarse earthen jars, in which the provisions are kept, a few earthen plates, a hand-mill, a hatchet, and some round sticks, over which the loom is laid. Nubia pos-

What account is given of the Mahas?—What weapons of defence have the Nubians?—How are their habitations described?—What utensils have the Nubians?

sesses but few groups of houses deserving the name of towns; and the villages are for the most part widely separated.

Among the chief articles of Nubian diet, are coarse cakes, made of dhourra; which is ground by the women every morning, and kneaded and baked in a few minutes. Palm-wine is to be had in most of the villages; and a liquor resembling beer, called *bouza*, is made from both dhourra and barley.

The Nubians purchase their wives, and are extremely jealous of their honor. Upon the slightest suspicion, the husband drags his unfortunate wife by night to the banks of the river, and after cutting open her bosom with his knife, throws her into the water, 'to be food for the crocodiles.' Otherwise, they are kind in disposition, hospitable to strangers, fond of singing, and so extremely honest, that pilfering is scarcely known among them. Curiosity is one of their most prominent characteristics; and they ask their guest a thousand questions about the place he came from, and the business that brought him into their country.

South of Dongola is the country of the SHEYGYA, a very interesting Arab race, and the most powerful on the north of Sennaar. They are perfectly independent, possess great wealth in corn and cattle, and pay no tribute to their chiefs. They are renowned for hospitality; and if the traveller who has been plundered on the road possess a friend among them, his property will be recovered, even though taken by the king. They all speak Arabic, and many write and read it. Learned men are held in high estimation by them; and they have schools, in which all the sciences are taught that constitute the course

What are their articles of diet?—In relation to the matrimonial state, what is said of them?—What is their social character?—What country is south of Dongola?—How are the inhabitants of this region described?

of Mohammedan study, mathematics and astronomy excepted.

The mountains which run parallel to the Arabic Gulf, are occupied by two tribes of Bedouins, the **ABABDE** and the **BISHARYE**. The former, who are settled nearest to Egypt, are represented as a faithless, treacherous people, whom no oath can bind, and totally unworthy of their boasted Bedouin origin. South of these are the **Bisharye**, a very savage people, of still worse character. Their only cattle are camels and sheep, and they live entirely upon flesh and milk; eating much of the former raw, drinking the hot blood of slaughtered sheep, and making the raw marrow of camels their greatest luxury. They are much addicted to theft, and will pilfer from those who receive them as guests. Their females are handsome, but very depraved in manners.

South of these are the **BERBERS**, another Arab tribe, somewhat taller than the Egyptians, and much stronger and larger limbed. They are a handsome race, of a dark brown complexion, with oval faces, cheek-bones not prominent, and Grecian noses. The upper lip is somewhat thicker than is considered beautiful among northern nations, but it is still far from the Negro lip. Their legs and feet are also well formed; and their hair, though bushy and strong, is not woolly: it lies in close curls when short; and when permitted to grow forms itself into broad high tufts. These people are traders in the strict sense of the term; as indeed are all the inhabitants of the extensive country of **Sennaar**.

Having thus skirted the African peninsula, and noticed such nations and tribes as, from their vicinity to the sea,

By whom are the mountains running parallel with the Arabic Gulf, inhabited?—What is said of the **Ababde**?—How are the **Bisharye** described?—Where are the **Berbers**?—What account is given of them?—With what remarks is the account of **Nubia** concluded?

or to European settlements, afford the easiest means of access; we must now penetrate into the interior, which contains numerous kingdoms and states, under regularly organized governments, and each containing a numerous population, generally much farther advanced in the arts of civil life than their brethren on the coast.

CENTRAL AFRICA.

WESTWARD of Sennaar, are the kingdoms of DARFUR and KORDOFAN, inhabited by a race of Negroes, who, though quite black, with short woolly hair, differ from those of Guinea. The population consists of merchants and slaves; and their caravans travel to Egypt, Fezzan, and other places, with gold, slaves, ivory, skins, feathers, &c. They are great knaves in their dealings, and bent on obtaining wealth by all means, honest or dishonest. They profess the Mohammedan religion; and the precepts of the Koran are the only check upon the will of the sovereign, who is otherwise absolute. The crown is considered as hereditary in the male line; but the heir is obliged to enforce his right by the sword, to prevent some other member of the family seizing the sovereignty. The sultan holds his court on a throne, beneath a canopy of various stuffs of Egyptian, Syrian, and Indian fabric, thrown loosely over a slight frame of wood. The floor is covered with a Turkey carpet. On the right and left, the ministers and principal men of the country are seated, and behind them are the guards. On the left of the throne stands a herald, whose sole business is to proclaim the style and power of the monarch, in terms like these: 'Behold the buffalo! the offspring of the buffalo! a bull of

What kingdoms are west of Sennaar?—Of what does the population consist?—How are these people described?—What is said of the crown?—How is the sultan's court described?

bulls! the elephant of superior strength! the powerful sultan Abd-el-rach-man-el-raschid!' for such was the name of the prince, when Mr. Brown, from whom this sketch is taken, was admitted to court. The houses of these people are built with mud, or clay; and the flat roofs, formed of slight pieces of wood, are also covered with clay. Interiorly, they consist of three apartments; one, used as a store-room, has a rough door, fastened with a kind of padlock; another, of slighter construction, and without a door, serves for a sitting and sleeping-room; and the third is set apart for the females. Polygamy and infidelity prevail here in their very worst forms; and the closest ties of kindred are no bar to the matrimonial alliance.

Northwest of Darfûr is the kingdom, or empire, of BORNOU, with its tributary states of *Kanem* to the north, *Berjoo* on the southeast, *Begherme* on the south, and *Wangara* on the southwest. The monarchy is absolute, but elective, which frequently occasions a disputed succession, and consequent civil war. The military strength consists of cavalry, armed with sabres, pikes, bows, and arrows; the men and horses being covered with armor. The religion is Mohammedism. The inhabitants of this extensive empire consist, as elsewhere in Central Africa, of merchants and slaves, the last of which constitute a principal article of the commerce of the former. The general habits of life are here marked by great simplicity. The houses are formed of alternate layers of mud and clay, and afterwards whitened. The roofs consist of branches of the palm-tree and brushwood, intermixed. A few mats and cooking utensils constitute the furniture. The dress of the inhabitants, in the most

In what manner are their habitations constructed?—What is said of polygamy and marriage in this country?—What kingdom and tributary states are northwest of Darfûr?—What is said of the government, military strength, and religion of these countries?—What is said of the inhabitants?—And of the houses, furniture, and dress?

civilized parts, is of cotton, chiefly manufactured in the country, with a red cap from Tripoli, and a white muslin turban. Gold rings are worn in the nose, by way of distinction. The women of Boruou are neither so handsome, clean, nor good-tempered, as those of Soudan; and, consequently, slaves from the latter country bear a higher price. The women of Soudan stretch their hair over a high pad, raised like a helmet; but those of Bornou either plait it close to the head or let it hang down, like little bobbins. They wear a large shirt of cotton, or striped silk, and a wrapper, in the form of a petticoat. 'Their silver ear-rings, bracelets, and anklets, form a pretty contrast with their jetty skins.' In their own country, the Soudan women wear no shirts, but a long wrapper, tied over the bosom and under the arms.

The inhabitants of BERGOO and BEGHERME are inferior both in number and civilization to those of Bornou. Their chief employment is that of making inroads upon the southern countries, to procure slaves, which they send into Egypt and Fezzan.

Southeast of Wangara, is DAR-KULLA, or QUOLLA, the inhabitants of which are partly Negroes, and partly of a red or copper color. Though pagans, and extremely superstitious, they are remarkable for honesty and punctuality. They are governed by a number of chiefs, whose power depends principally upon individual capacity. The country is traversed by a large river and several smaller streams, which the natives navigate in canoes made of the trunks of trees.

About ten days' journey east-northeast of Bornou, is the district of BAHR-EL-GHAZAL, inhabited by a fine race of blacks, well made, and active. They wear their long

How are the women described?—Of the inhabitants of Bergoo and Begherme what is said?—What country is southeast of Wangara, and what is said of the inhabitants?—Where is the district of Bahr-el-Ghazal, and what is said of the inhabitants?

hair in plaits; their common dress is made of leather, or skins; but some go entirely naked. They have not yet embraced the Mohammedan faith, although they have many Arabs among them, who on that account call them *Kaffres*, or unbelievers.

North of Bornou, is the **TIBBOO** tribe, who are chiefly **Kaffres**, and live in holes of the rocks, or wretched huts of grass, clothed with the skins of beasts. They scour the neighboring country, to make slaves, which they exchange with the Barbary states for horses. They are not disposed to cruelty; but are such impudent thieves, that few travellers choose to risk a passage through their district. The men are slender in form, have intelligent countenances, and are so active, that they are frequently called 'the Birds.' Their camels, or *herries*, enable them to perform expeditious journeys; and they are constantly shifting their abode. The women, light and elegant in form, have aquiline noses, expressive eyes, fine teeth, and European lips. Their color is of the brightest black, and their erect gait is very striking. The general costume of these females, is a large shawl, or a piece of cotton, usually blue and white striped, passed over the left shoulder and across the bosom, hanging in graceful folds below the knees. The head-dress has flaps hanging down on each side of the face. They are fond of ornaments for the head, neck, and arms; and use rings, necklaces of silver and coral, with beads and other showy articles, in profusion. They do not, however, load their feet and ankles, which are delicately formed, with brass or iron, as do most other Negresses; but wear a light anklet of polished silver, or copper, sufficient to set off their jetty skin to advantage. Their feet are protected by neat red slippers. Their chief occupation is basket-making;

Where is the Tibboo tribe—who are they—and how do they live?—
How are they described?—What account is given of their women?—
And of their dress and ornaments?—What is their occupation?

and they also form drinking bowls, with much taste and neatness, out of palm leaves, which they ornament with stripes of various colored leather.

The Tibboo of Borgoo, a district about twenty days' journey east of Fezzan, are of a lighter complexion, and much handsomer than the other Negroes. They are a quiet, inoffensive people, and so timid, that the sight of an Arab, particularly if on horseback, is enough to put a number of them to flight. They run so very swiftly, that it is difficult to overtake them amidst their native rocks and sands, to which they resort, when their country is invaded by the slave hunters. The Arabs, who consider them all as Kaffres, say that marriage is unknown among them; and their ideas of a Supreme Being are of the most confused kind. They believe thunder and lightning to be produced by their deceased friends. They cultivate a little corn; but subsist principally upon dates, with the flesh of their sheep, goats, and camels. They have also a breed of black cattle; but keep them for their milk. Their huts are made of palm leaves, so closely interwoven, that the rain does not easily penetrate them. The female dress consists of two pieces of coarse cloth, one hanging down before, the other behind, as low as the knees; or sometimes the skins of camels are substituted. The women braid their hair, which hangs around their heads in bobbins a foot and a half in length. Children go entirely naked; and few of the men have any other covering than a piece of skin or leather about their loins. All go with their heads bare.

East of Borgoo, is the extensive district of WAJUNGA, into which the slave hunters are continually making excursions, and carrying off, not only individuals, but whole

What is said of the Tibboo of Borgoo?—And of their religious notions?—What is said of their employment, subsistence, and habitations?—And of the female dress?—Where is the district of Wajunga, and what is said of it?

families and villages: the cattle, provisions, and whatever is movable, are seized by the plunderers, and the unhappy people are sold into slavery. The Wajungees are clothed in skins; and some of them wear a curious leather gown. Dates constitute their chief food. The Arabs call them Kaffres. When beset by the slave hunters, they flee to the mountains, large tracts of which are composed entirely of black stone; here they hide themselves in clefts, and, being of the same color, are not easily distinguished.

Among the slave hunters in this neighborhood, none are more formidable than the TUARICK, many of whom inhabit the great Libyan Desert, while others have no fixed residence. They are supposed to be an aboriginal African tribe, and speak the same language as the Brebers of Mount Atlas. They are tall, straight, and handsome, with an imposing air of independence. Their complexion is naturally as fair as that of Europeans, but exposure to the sun renders them brown. They profess themselves Mohammedans; but have all the superstitions of Africans; and some of them are covered with fetishes, or charms, as preservatives from the accidents and evils of life. Most of them subsist entirely by plunder: but, like the Arabians, they are not cruel, unless opposed, and then death is the inevitable consequence. They have a remarkable custom of covering their faces up to the middle of the nose, so that, like the females on some parts of the coast, their eyes only are seen. All wear turbans; and a large loose shirt of blue or striped cotton is the common dress. A leather kaftan is also worn, with trousers, like those of the Cossacks. They are armed with swords, spears, daggers, and lances, which they use with great

What account is given of the inhabitants?—What formidable slave hunters are named?—What account is given of them?—What is said of their religious notions, and how do they subsist?—What is their dress?—By what means do they defend themselves?

dexterity; and they also carry long guns, with which they are sure marksmen. They are so much dreaded in the neighboring states, that a small party of them will often march without opposition through a country full of armed men. They rarely ride on horses; but prefer the *herrie*, or desert camel, which is much better adapted to their purpose. Their saddle is very small, and laid over the withers: here they balance themselves by placing their feet against the animal's neck, holding at the same time a tight rein, to keep the head steady. They manage their camels with great dexterity, and fire at a mark, while going at the rate of about nine miles an hour, their usual pace, and which they can continue for many hours together. The nature of the country, and their mode of life, frequently expose them to great privations, and they are said to be able to abstain from food for three or four days together, without inconvenience.

In that part of the great desert of Sahaara, which lies southeastward of Tripoli, is the kingdom of FEZZAN, the seat of an absolute monarchy, but tributary to the dey of Tripoli. The religion is Mohammedism. The people are quite black, and have a peculiar cast of countenance, which distinguishes them from all other Negroes; their cheek-bones being higher and more prominent, their faces fatter, and their noses less depressed. They have small eyes, wide mouths, generally good teeth, and for the most part, woolly hair. The females are the very reverse of handsome, and have often the appearance of old women at sixteen. Neither sex is noted for figure, strength, or activity; the men have little courage, less enterprise, and still less honesty. Their affections are cold and interested; they are equally devoid of sudden anger, or determin-

How do they manage their camels?—Where is Fezzan, and what is said of its government and religion?—How are the persons of the inhabitants described?—What is their social character?

ed revenge; and they manifest a general indifference to all the common incidents of life. The lower class and the slaves labor together. The freeman, however, has only one inducement to work, which is hunger; and if by chance he obtains money, he indulges in idleness till it is spent, and then returns to work. Nearly all the people are capable of performing the business of carpenter and mason, as far as domestic purposes require, and some of them work well in leather. Others make substantial but clumsy articles in iron; and a few display tolerable skill in working gold and silver. About a tenth of the population of Mourzouk, the capital of Fezzan, are slaves: but many of them have been brought from their native countries so young, and they are so mildly treated, that they are scarcely sensible of their real condition. They are often intrusted with their master's affairs; and when any of the family die, one of the slaves is usually liberated: but having no recollection of his country, he marries, and becomes naturalized. Females in Fezzan are allowed more liberty than in Tripoli, and are more kindly treated; but still their life is a state of degradation. A man never ventures to speak of his women; he is reproached, if he spends much time in their company; he never eats with them, but is waited upon at his meals, and fanned by them while he sleeps. The authority of parents over children is very great; some fathers of the higher class not allowing their sons to eat, or to sit down, in their presence, till they become men. The lower orders are less severe. Reading and writing sentences from the Koran constitute the whole learning of these people.

What is said of their habits of performing labor?—What is said of the population of Mourzouk?—What is said of the females in Fezzan?—And of the relation between parents and children?

On the route between Fezzan and Cassina, is the kingdom of **ASSEN**, which ranks in importance next to Bornou. Aghades, the capital, is surrounded by a wall of mud and stones, sufficient to defend it against the attacks of the wandering Arabs; and the houses are of mud. The people are of the Tuarick tribe of Kellewi, and rigid Mohammedans. The country produces corn and vegetables, which, as well as animal food, are very plentiful.

CASSINA, also called **CASHNA**, or **KASHNA**, is represented as an extensive kingdom, westward of Bornou, and five days' journey north of the Niger. The government, like that of Bornou, is an elective monarchy; and in other respects the political institutions of the two states are very similar. The currency of the country are the small shells, called *cowries*, two thousand of which are the exchange for a dollar; five will purchase a fowl; six hundred are given for a sheep; and two thousand five hundred for an ox. The people are affirmed to be excellent workers in wood and leather, which last they dye of various colors, and sometimes glaze it. Their wooden bowls, and those made of gourds, are finely carved, and much sought after by the Fezzan traders. The women make very fine cotton cloth, of gay patterns and of firm texture, but never exceeding three inches in breadth. Shirts made of these cloths are so neatly sewed by them, that at first sight the seams are imperceptible, and must be sought for, to be seen. Oxen are used here as beasts of burden; the asses are fine animals: but camels are rare.

Passing westward along the north bank of the Niger,

Where is the kingdom of Assen, and what is said of the capital of it, and of the inhabitants?—What is said of the kingdom of Cassina?—What constitutes the currency of the country?—In what arts are the men, and the women skilled?—What is said of Houssa and its inhabitants?

we come to Houssa, an extensive region, comprehending several minor states. The inhabitants are Negroes, but not quite black, very intelligent, and distinguished by their skill and industry. They manufacture large quantities of cotton, and can dye all colors but scarlet. The government is despotic, and the police well maintained. The revenue of the state arises from an impost on land and merchandise, from which last foreign merchants are exempt, as an encouragement for them to resort thither: an evident proof that these people are aware of what constitutes the true riches and strength of a nation. The Houssans are distinguished from other Negroes by more interesting countenances. Their nose is small, but not flat. Their character is mild, and their manners are courteous. They are extremely fond of dancing, singing, and all kinds of amusements; in which the females excel. They accompany their singing with a small instrument, made of a gourd, with a skin stretched over it like a drum. The army contains from seventy thousand to eighty thousand cavalry, and one hundred thousand infantry, armed with matchlocks and bows. A few miles east of Houssa, the capital of the country, gold is obtained, and sought for in the night. For this purpose, they cover the legs of their camels, to protect them from snakes; and, taking a bag of sand, mark with it the places on the surface of the ground which glitter; they afterwards collect the soil, and carry it to the refiner, who separates the precious metal, and sometimes extracts an ounce of gold from a hundred weight of the earth.

The kingdom of Tombuctoo lies to the west of Houssa, on the Niger, and has always been an object of curiosity to Europeans, on account of the commerce carried on by

And of its manufactures, government, and revenues?—What is the character of the inhabitants?—Where is this country, and in what manner is gold obtained?—Where is the kingdom of Tombuctoo, and on what account is it interesting?

the inhabitants of its capital. The king is so far despotic, that he can call upon any of his subjects to take arms at pleasure; but he cannot employ them generally, nor dispose of them as slaves, which is only the condition of criminals, and such as are brought from other countries. The government is managed by a divan of thirteen learned men, triennially appointed by the king; the civil jurisdiction is directed by a *cadi*, assisted by twelve others; and the police is so strict that robbery and housebreaking rarely occur. The population consists of Negroes intermixed with a few Moors. All religions are tolerated; but the Negroes seem to have neither priests nor forms of public worship; though they are extremely superstitious, and wear numerous fetishes to avert the casualties of life. The inhabitants, who are much attached to their native country, and possess great ease and suavity of manners, are a stout healthy race; and grease themselves to make their skin smooth and shining. The females are represented as very handsome. Both sexes make incisions in their faces, and stain them blue. The usual dress is a blue nankeen frock, or shirt, reaching a little below the knees. The people are dirty, but very fond of ornaments, wearing brass rings on their fingers and in their ears; and dancing is their favorite amusement. They measure time by days, weeks, and lunar months; yet few of them can tell their own age. Every three months, they hold a festival of two or three days' continuance; but observe no sabbath; neither have they temples, churches, mosques, or religious ceremonies, nor even obsequies for the dead. Polygamy is indulged in by such as can afford it; and it is deemed disgraceful for a man to be unmarried. Old women are their medical practitioners; and their remedies

What is said of the king and the government?—And of the population and religion?—How do the inhabitants disfigure themselves?—In what manner do they measure time?—What is said in relation to marriage, and the medical profession?

are roots and herbs. Among the imports at Tombuctoo, English printed cottons are much in request: but slaves form the most prominent article in the commerce of the capital, and are often bartered for very trifling articles. They are originally obtained by parties, who go out about once a month from the city into the surrounding country to capture them.

Cotton cloths and some other articles for domestic use are made by the women, but they are greatly inferior to such as are imported. The trades of smiths, carpenters, tailors, and masons, are confined to the Blacks: but weaving belongs exclusively to the Arabs, who also make carpets like those of Fez and Mesurata.

Westward of Tombuctoo, are several minor kingdoms, some Moorish, others Negro, and some mixed; but as too little is known of their peculiar manners and customs to render them objects suited to our purpose, we must pass rapidly by them, till we arrive at the British colony of Sierra Leone. Here we shall embark for America; and on our passage pay a visit to the Cape de Verde, Canary, and Madeira Islands. A reference to your map will be the best guide for their situations.

CAPE DE VERDE ISLANDS.

THE population of this group consists chiefly of descendants of the early Portuguese settlers and Negroes. They are subject to the crown of Portugal; and the religion, which is called Roman Catholicism, is much mixed with the pagan superstitions of the aborigines. Most of the inhabitants are poor, yet hospitable; and their mode of living is very temperate. The Portuguese have a great

In what consists their merchandise?—What arts are understood by this people?—What countries lie to the west of Tombuctoo?

Of what does the population of the Cape de Verde Islands consist?—What is the condition of society here?—

number of Negro slaves, who receive the same treatment as the free people. Their chief food is Indian corn and mangoes; so that they are not much expense to their masters. They are chiefly engaged at the loom, and in attending the youth; but many are without employment.

In St. JAGO, the largest of the islands, a militia is kept up, of about twelve hundred ragged Negroes, badly paid, and worse equipped. The cultivation of madder engages the attention of the people of this island: and here are found those pretty green monkeys with black faces, which are sometimes to be seen at the menageries.

The population of MAYO, another of these islands, are all Negroes, not excepting the governor and priests; but they speak the Portuguese language. The Negro governor expects a small present from every ship that loads here; and is mightily pleased, if invited on board. The people are generally engaged in making salt from sea water; and on that account the island is visited by numerous vessels, chiefly American, who exchange the flour and other products of their own country for the salt of Mayo.

CANARY ISLANDS.

THE name of these islands is familiar to most persons from the pretty little bird, which was born in our own country, but the race to which he belongs are natives of these islands. The Guanches were the original inhabitants of this group, and had made much greater progress in civilization, than most other Africans. They long resisted the efforts of the Spaniards to conquer them; but at length their enemies, adding to the sword the dreadful

What is said of the militia in St. Jago?—How are the inhabitants of this island occupied?—What is said of the population of Mayo?—How are they employed?

What makes the name of the Canary Islands familiar to us?—Who were the original inhabitants?

power of the Inquisition, totally extirpated them. The present population are descendants of Spaniards, with an intermixture of Normans: and though both have, for the last three centuries, been exposed to the same climate, the latter are still distinguished by their light complexion. The modern Canarians are moral, sober, and religious, yet less industrious at home than in foreign countries. They are fond of considering their islands as part of European Spain; have all that liveliness of invention which characterises the inhabitants of Andalusia and Granada; and are led by a roving enterprising disposition into all parts where the mother-country has colonies, where they display their native energy and activity, unshackled by the obstacles which at home oppose the free exercise of their talents.

MADEIRA ISLANDS.

THIS group is subject to the Portuguese; and we obtain a superior wine named after the islands. Besides wine, the country abounds in most other luxuries of life; and, as is usual in such cases, the great body of the people are universally poor! Most of the population are descendants of the early Portuguese settlers. Their meagre figures, gloomy countenances, long black hair, and coarse dress, give them an appearance altogether opposed to the courtesy and politeness of their demeanor. The peasants, a vigorous athletic race, exhibit a rude state of society, the severest labor being assigned to females. Slavery is, however, prohibited. The chief dependence of numerous families is upon the forests of chestnut-trees, which cover

What constitutes the present population?—How are they described?

In what do the Madeira islands abound?—How are the people described?—What is said of the peasants?—How do the people of these islands subsist?

the mountains; while those who dwell in the capital are mostly fed by the liberality of foreign merchants. Asking of alms is not here connected with any idea of abasement; and beggars put on their best clothes when they solicit charity.

The Portuguese gentry live in a haughty and retired manner, forming a striking contrast with the splendid hospitality of the British merchants. Notwithstanding the poverty, which holds a rigid dominion over the greater part of the island, the Romish clergy have taken care to supply their numerous churches, chapels, and convents, richly with gold and silver utensils and ornaments. And so bigoted are the people to their doctrines, that, according to a late traveller, 'it is impossible to make the greater part of them believe that a Protestant and a Catholic are beings of the same species.'

Leaving Madeira, with which we close our observations on Africa, we take a northwesterly course through the Atlantic Ocean; and in our passage to Greenland, the next country to be visited, we meet with the group called Azores, or Western Islands, from whence come the delicious St. Michael's oranges. These islands are sometimes reckoned to Africa, sometimes to Europe; they are equidistant from both. The population consists of Portuguese settlers and their descendants, who lead an indolent life in a beautiful country, under a serene sky, with a salubrious air.—These islands conceal subterranean fires and incipient volcanoes, which occasionally burst forth with tremendous earthquakes, fountains of smoke and fire, jetties of boiling water, showers of hot sulphureous ashes, and a deluge of burning lava. Then all these beauties vanish; and such of the wretched inhabitants as escape with their lives are reduced to misery and despair!

What is said of the Portuguese gentry?—And of their clergy and religion?—Where are the Azores situated?—Of what does the population consist?—What is said of these islands?

GREENLAND.

THIS country was long supposed to be a part of the American continent; but recent observations prove that they have no real connexion. The southern portion of Greenland, on which the Danes have settlements, forms a large peninsula; its northern parts stretch towards the pole, in seas inscrutable on account of the vast mass of perennial ice, which denies access to them.

The Greenlanders are of the Esquimaux race, short in stature, seldom exceeding five feet in height, but well formed and rather stout. Their faces are broad and flat, their eyes, nose, and mouth, commonly small; the under lip sometimes thicker than the upper; they have high breasts and broad shoulders; their complexion is brown or olive, and their hair coal-black and long. They are extremely nimble with their feet, dexterous in the use of their hands; and so strong, by being inured to carry burdens from their earliest infancy, that they have the reputation of being able to carry double the weight that an European could lift. In summer, they sleep only five or six hours out of the twenty-four, and in winter about eight. When they rise in the morning, they are thoughtful, and even dejected, at the prospect of the labors and dangers of the approaching day; but in the evening, when their toil is over, they become cheerful and happy. In general, however, they are not very lively in their temper; yet good-humored, friendly, and unconcerned about futurity. They believe in the immortality of the soul; and suppose that as soon as a person dies, he goes to the land

What was formerly supposed of Greenland?—How is it described?—Who are the Greenlanders?—How are their persons described?—What are their habits of spending time?—What is said of their disposition?

of spirits, to enjoy the pleasure of hunting from age to age.

The Greenlanders are very dexterous in hunting and fishing, particularly in catching and killing seals, which are of the utmost importance to them: the flesh supplies them with substantial food; the fat furnishes oil for lamp-light and kitchen fire, and is also used as sauce for their fish. The oil is likewise bartered with the factor for all kinds of necessaries. With the fibres and sinews of the seal, the Greenlanders can sew better than with thread or silk. Of the entrails they make their windows, shirts, and the bladders which they use with their harpoons. Even the blood, boiled with other ingredients, is eaten as soup. Formerly, for want of iron, the bones of the seal were manufactured into all kinds of instruments and working tools; and the skin is still used for clothing, and for covering their boats and tents, as well as for many other purposes.

The lives of the Greenlanders are generally regulated by propriety and decorum; no unbecoming word or action ever escapes them. A man marries when about twenty, and expects no other dowry with his bride than her clothes, a knife, lamp, and sometimes a stone boiler. To her skill in housewifery and sewing he pays a principal regard; and the women esteem those of the opposite sex in proportion as they excel in hunting and fishing.

The Greenland women show great affection for their offspring; children are brought up without severity; and instances of ingratitude towards aged and helpless parents are rare. As soon as a lad can use his hands and feet, his father furnishes him with a little bow and arrow, and exercises him in shooting at a target, and in throwing

What is said of their hunting?—In what manner do they use the seal?—How were the bones formerly used?—What are the domestic habits of the Greenlanders?—How do the women treat their children?—What account is given of boys?

stones at a mark, by the sea side; he also gives him a knife to carve playthings, by which he becomes fit for the subsequent business of life. Towards his tenth year, the father provides him with a *kziak* (peculiar kind of boat,) to practise rowing, oversetting and rising again, fishing, and fowling. At fifteen, the youth goes out with his father to catch seals; and the first he takes is consecrated to festivity for the family and neighbors. During the repast, the young champion relates the circumstances of his achievement, and from this day the females begin to think of finding him a bride. But the youth who is unable to catch seals, is held in the greatest contempt, and obliged to subsist on women's diet. At the age of twenty, he must make his own *kaiak* and tools, and fully equip himself for his profession: soon after this, he marries, but continues to dwell with his parents, as long as they live, his mother always retaining the management of the house.

The clothing of the Greenlanders is composed of the skins of the reindeer, seals, and some kinds of birds, sewed together with the sinews of the reindeer, seal, or whale, split so thin as to be adapted to the finest steel needles; and with these they execute their work with great neatness and ingenuity. The under garment, or shirt, is made of the skins of fowls, with the feathers inwards, or sometimes of the skin of the reindeer. Over this shirt, the wealthy Greenlanders wear another garment of very fine-haired reindeer skin; but as this article is now extremely scarce, the common people substitute seal-skins with the rough side outwards, the borders and seams being ornamented with narrow stripes of red leather and white dog-skin. Seal-skins are likewise manufactured into drawers, stockings, and shoes; but such as can afford them, wear woollen stockings, trowsers, and caps.

At the age of twenty what are they to do?—Of what is the clothing of the Greenlanders composed?—How are their under garments described?

The outer garment reaches about half way down the thigh, and is sewed round like a wagoner's frock; though neither so long nor so loose. On the top of this is fastened a cap, or hood, to be drawn over the head as a defence against wet and cold. When they travel by sea, a great coat, made of a black smooth seal's hide, rendered waterproof, covers the rest of the dress. The only difference of the women's dress from that of the men, is, that the jacket of the former has high shoulders and a hood still higher; it is not cut round at the bottom, but forms, before and behind, a long flap, the pointed extremity of which reaches a little below the knee; and it is bordered with red cloth. The boots and shoes of the women are of white leather, with the seams neatly sewed and figured. Mothers and nurses put on a garment wide enough in the back to hold a child, which is placed therein quite naked, and kept from dropping through by means of a girdle fastened about the woman's waist. This is the only kind of swaddling clothes, or cradle, with which the infant Greenlander is accommodated. These people keep their holiday garments extremely neat; but their ordinary dress abounds in filth and vermin, and exhales an effluvium so noxious, that an European is always glad to get to the windward of a Greenlander.

The dwellings of the Greenlanders are of two sorts; one for winter residence, the other for the summer. The former are the largest, and generally of an oblong shape, about four yards wide, from eight to twenty-four yards in length, and just high enough for a person to stand upright. The walls are composed of fragments of rocks: the interstices are filled up with moss, or peat; and the roof is covered with turf. They are generally built on some

How are their outer garments described?—What difference is there between the dress of the women and the men?—In what manner are their infant children treated?—How many kinds of dwellings have the Greenlanders?—How are their winter houses constructed?

elevated place, that they may have less weight of snow upon them, and that the snow, when it melts, may run off the quicker. These houses are seldom more than a few feet above the surface of the earth, the interior being sunk much below it, as well to preserve them from the storms that sweep over these dreary regions, as more effectually to exclude the cold air. The entrance is by a winding subterranean passage, five or six yards in length, but so low that it is necessary to creep rather than walk through it. This long passage, which serves for both door and chimney, is vaulted with stone, and rises in the middle of the house. The insides of the walls are hung with old tent and boat skins. From the middle of the house to the wall is a raised floor of boards, about a foot in height, and extending along its whole length. This floor, by means of suspended skins, is divided into several apartments, resembling horse-stalls; each of which is occupied by a distinct family; the number of families in a house amounting to seven, eight, or even ten. On these floors, they sleep upon skins; and sit upon them by day, the men in front with their legs hanging down, and the women behind cross-legged. In the front wall of the house are several windows, made of the entrails of the seal, dressed and sewed so neatly as to admit the light, while they serve as a defence against the wind and snow; and upon a bench under these windows strangers are allowed to sit or sleep. Every family has its own fire-place and one or more lamps, supplied with train oil made from seals, by which they cook their food: these, added to the exclusion of the external air, and the number of inmates, render the house so warm, that both men and women go almost naked while they remain in it, which is from October to about May; it is almost needless to add, that the

How are they situated?—What account is given of the entrance?—In what manner is the interior constructed?—Of what are the windows made?—What is said of the comforts of these houses?

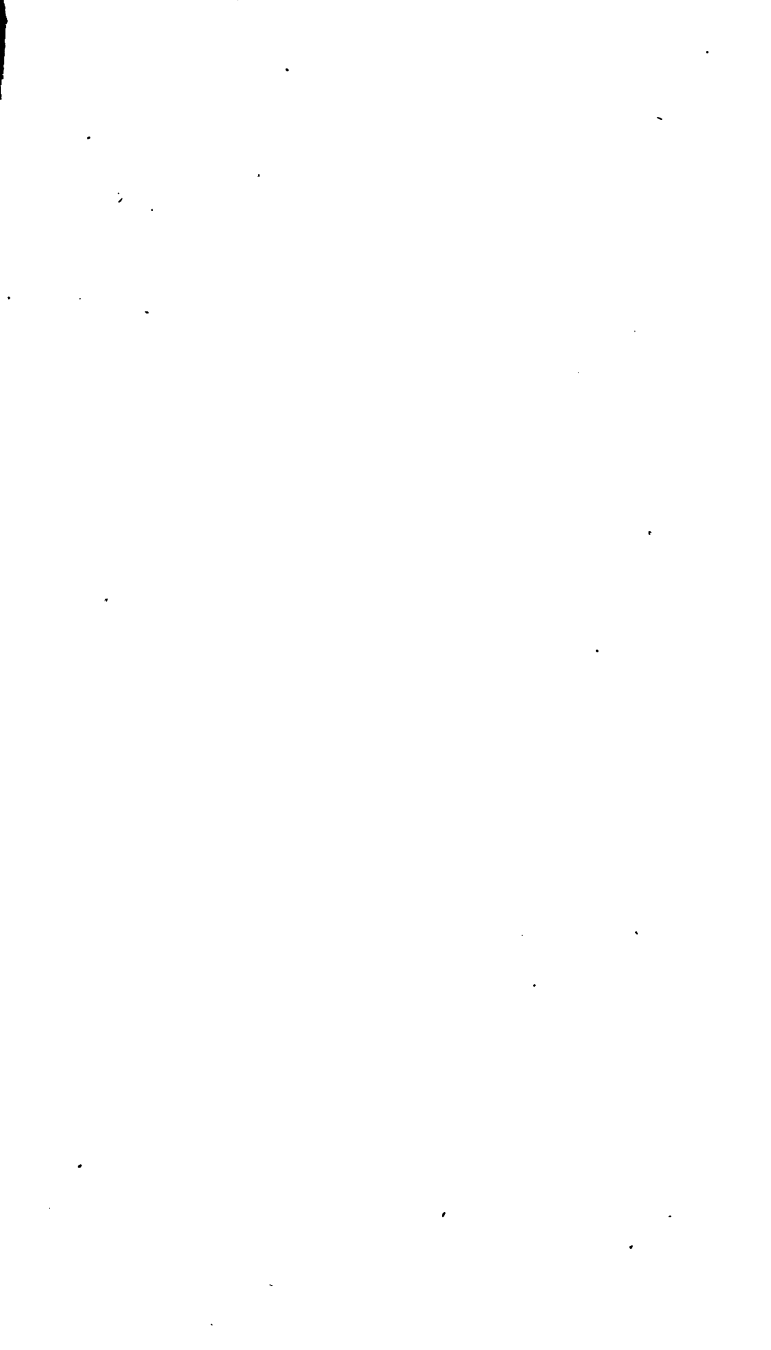
stench is intolerable to any but a Greenlander. While thus confined, the women cook and sew, and the men prepare tackle for hunting and fishing.

On the outside of this mansion, they have small storehouses, in which are laid up their stock of fish, flesh, oil, and dried herrings. Whatever they catch in winter is preserved under the snow; and their oil is kept in seal-skin bags. Close by these storehouses, they lay up their boats, turned bottom upwards and raised upon posts, under which are hung their hunting and fishing implements and skins.

Their summer habitations are light tents, constructed with a few poles covered with seal-skins; the entrails of the same fish serving for the door, as in the winter residence they supplied the place of glass to the windows. Into these tents, which are wrought with great neatness, they move about the latter end of April; and, so careful are they of preserving order and neatness here, that they cook their victuals in the open air. The mistress of the family lays up her furniture in a corner of the tent, over which she hangs a white leather curtain, ornamented with a variety of figures in needle-work: on this she fastens her looking-glass, pincushion, ribands, &c. Each family has its separate tent; but as they frequently admit their relations, or a poor family or two, it is not uncommon for twenty people to reside in one tent.

The food of the Greenlanders consist for the most part of fish, seals, and sea fowls; in their manner of preparing and eating of which they are truly disgusting. Train oil is their sauce; and, though water is their ordinary beverage, they prefer the blood of the seal to any other liquid.

What account is given of their storehouses?—How are their summer habitations built?—What is said of the internal arrangement of these tents?—How many persons live in one of these tents?—What constitutes the food of the Greenlander?





TAHEITANS.



SANDWICH ISLANDERS.



NEW ZEALANDERS.

EGYPTIAN MERCHANT AND
LADY.

The men hunt and fish, at which occupations they are very dexterous, particularly in catching seals; but when they have towed their booty to land, they give themselves no farther trouble about it, as they consider it beneath their dignity even to draw the fish upon the shore. This is done by the women, who are both butchers and cooks, as also curriers to dress the pelts, and shoemakers and tailors, to fabricate them into garments, boots, and shoes. The women also build and repair the winter habitations, so far as the masonry is concerned; the men only doing the carpenters' work. From this account of the Greenlanders, it will be readily understood that they are strangers to all trades, arts, and sciences, except such manual operations as are absolutely necessary to their subsistence. Their principal commodities of barter are blubber and whalebone, with the skins of deer, foxes, and seals, which they exchange for clothing and domestic utensils. But though the inhabitants of more favored regions may be ready to conclude, that, with such a mode of existence, under a climate where, during the greater part of the year, the earth is frozen and covered with a deep bed of snow, the Greenlander must be miserable, he considers his country as the best of all others; and himself, whilst in it, the most happy of beings. If removed to more genial climes, he pants for his native snows; and, if he cannot hope to return to them, pines away in the midst of plenty.

For nearly a century past, the Moravian United Brethren have had Christian missionaries among the Greenlanders; but it is only of late that any material success has attended their pious labors. The phlegmatic constitution of the people forms an almost insuperable bar to their mental or spiritual improvement.

For what are the men distinguished?—What offices are performed by the women?—What are the commodities of barter in this country?—How do the Greenlanders esteem their country?—What is said of missions in connexion with it?

NORTH AMERICA.

ESQUIMAUX. (Plate XVIII. No. 69.)

If we cross Davis's Strait, from Greenland to Labrador, we shall find ourselves on the American continent, and among the Esquimaux; a people resembling the Lapps and Samoïedes of Europe and Asia, as well as the Greenlanders. It is not only in Labrador that they are found; they are thinly scattered along the coast from the Gulf of St. Lawrence to the shores of the Arctic Sea, and thence westward towards Behring's Strait. These people are distinguished from the American Indians by their sallow complexions, thick bushy beards, low stature, and feeble constitution. Their name is said to imply *eaters of raw flesh*; and truly they are very low in the social scale. Yet, through the indefatigable labors of the Moravian missionaries, many hundreds of the Esquimaux of Labrador have been taught to read; a part of the Holy Scriptures has been provided for them in their native tongue; and many have embraced Christianity. Their food consists chiefly of fish, with the flesh of the seal and the reindeer; and their dress is entirely of skins. They are a timorous people; and stroke their breasts, in token of peace, when they approach strangers. Their dwellings in winter resemble caves, or holes, dug in the earth; and though comprising only one apartment, generally small, each is usually occupied by several relatives, with their wives and children. In summer, they frequently shift their abodes; and then they live under tents, made of skins stretched upon poles stuck in the earth, and drawn

What countries do the Esquimaux inhabit?—How are they distinguished from the American Indians?—From what is their name derived?—What is said of their religion?—And of their food, and winter dwellings?—How do they live in summer?

at top into a conical shape. They keep a great number of large dogs, of a peculiar breed, which cannot bark, and which guard their habitations and draw their sledges. Occasionally, these dogs are used for food, and their skins are converted into clothing. The greatest luxury of an Esquimaux is seal blubber, which he devours with avidity and to excess.

The Esquimaux, whom Captain Parry found about Melville Peninsula, situated to the north of Hudson's Bay, dwelt in dome-shaped huts built of frozen snow, to which the approach was through long low passages of the same material. The interior was illuminated by lamps, which spread a brilliant and variegated light through the transparent walls. The people were loquacious, good-humored, and friendly; when taken on board the ships, they gave a scream when they saw any thing that pleased them; some sang, others danced; but there was some difficulty as to regaling them with food agreeable to them; till at last, the sailors cooked up a mixture of bread-dust and train oil, which they licked up with avidity and delight.

In the island of Igloolik, in the same neighborhood, the huts are built of the bones of the walrus, whale, and sea-unicorn, the interstices being filled up with moss and earth. They are domed towards the top; but, instead of a roof, are covered with a weather-proof transparent skin, which admits sufficient light, at the same time that it excludes the air. But as these poor people cannot obtain bones sufficient for all to have huts of them, a number of ice huts are interspersed. These are built with slabs of ice, cemented together with snow. They are octagonal,

What is said of their dogs?—What account is given of their houses by Parry?—What is the social character of this people?—How are the bone houses of Igloolik island built?—How are ice houses of this island constructed?

sometimes finished with a dome, and sometimes covered with skins, like the bone huts.

In all these dwellings, stone lamps supply the place of fires. The middle of the lamp is filled with fat: and round the edge is ranged the moss wick. Over the lamp is suspended a stone coffin-shaped pot, for the purpose of cooking; and underneath is a whale-bone pot, to catch the oil that drops from the lamp as the fat is dissolved by the heat.

The dress of these people is made of skins; the fashion is nearly the same for both men and women. The latter use no trinkets except a small bracelet of beads; but they cover themselves with a kind of tattoo, performed by drawing a needle and thread, blackened with soot, under the skin, in various ornamental directions, by which an indelible light blue mark is left. The pain of this operation, and the inflammation that follows, are very considerable; yet an Esquimaux belle has her whole body covered with it.

These people have no kind of religious worship, nor are they idolaters. Yet they believe in the immortality of the soul, and the agency of spirits; their sorcerers pretend to hold familiar converse with the latter. The souls of the good, they say, go either to heaven or to the centre of the earth; the first is for such as have been killed by bears, walruses, or any other animal; the second is divided into three districts, of which the lowest is the place of perfect happiness.

Polygamy seems to be allowed among these people. The marriage ceremony simply consists in the bridegroom entering the hut of his bride and seating himself by her side; from which moment he becomes lord and master of both.

How are stone lamps of the Esquimaux described?—Of what does their dress consist?—In what manner do they ornament themselves?—What are their religious opinions?—What is said of their domestic relations?

NORTH AMERICAN INDIANS.

(Plates XVI. XVII. No. 61, 65.)

By the term *Indians*, are meant descendants of the aborigines of the country. They consist of a great number of tribes, dispersed all over the continent, and frequently intermixed with the European settlers. Some of the latter will be noticed as we proceed in our survey of those settlements. At present, I purpose to introduce you only to such as live beyond the range of civilization.

The interior of the country, between Hudson's Bay and the Atlantic, as well as between the former and the Arctic Ocean, is occupied partly by Esquimaux, of whom we have just taken leave, and partly by a race of Indians, called MOUNTAINEERS. They are of lower stature than many other native Americans, but their constitutions are vigorous, and they are capable of enduring great fatigue. They are nomadic, and mostly engaged in hunting the reindeer, catching seals, and collecting furs. The flesh of seals and fish supply their chief food. Their country being much intersected with lakes and ponds, they travel chiefly in canoes, large enough to contain the whole family, yet light enough to be easily carried; so that when water fails in the course of their route, they carry them over land, till they meet with another opportunity for embarking.

Proceeding westward towards the Rocky Mountains, we meet with numerous tribes, distinguished by particular names, and in some instances differing in dialects, yet presenting little variety in their state or manners. The

What is meant by the term Indians?—Of what do they consist?—
What country is occupied by the Esquimaux and the Mountaineers?
—How are their persons described; and on what do they live?—
What is their mode of travelling?

CHIPPEWAYS are one of the most powerful tribes, and widely disseminated: their sole occupation is hunting; and the furs and skins they obtain are bartered with the agents of the North-West and Hudson's Bay Companies, chiefly for ardent spirits, of which they are very fond. They are almost constantly at war with their more powerful neighbors the **Sioux**, by whom they would long since have been extirpated or dispersed, had the nature of their country allowed of an attack on horseback, a mode of warfare in which the **Sioux** are most formidable. The **KNISTENEAX**, another extensive tribe, differ little from the **Chippeways**: both are more mild and peaceable than the **Sioux**; and they speak the **Algonquin** language, one of the most copious, sonorous, and extensively diffused of the American dialects. The tribes that roam over the regions in the vicinity of the Great Slave and Bear Lakes, are accounted the most ferocious.

The dispositions of all these tribes are generally morose and covetous; gratitude seems to have no place in their breasts. In their visits to the British factories, they incessantly plead poverty, and are rarely at a loss for a plausible tale of distress, related with heavy sighs, groans, and tears, to excite commiseration; sometimes affecting to be lame, and even blind. Sickness is a common pretext among them, to be excused from any duty they dislike. In trading, they take every method in their power to overreach the Europeans; and will disguise their persons or change their names, to defraud them. Among themselves, they pay no regard to private property, but take every advantage of bodily strength to rob their neighbors, not only of their goods, but of their wives. Yet let their provocations be ever so great, they seek no

What is said of the **Chippeways**?—What is said of them in connexion with the **Sioux**?—How are the **Knisteneaux** described?—What is said of the social character of these tribes?—How is trading conducted by them?

farther revenge than to obtain the mastery in wrestling. Murder is rarely heard of among them; and a murderer is so detested, that, like another Cain, he is expelled society, and reduced to wander about, forlorn, and forsaken even by his own relations and former friends.

The desolate nature of their country renders firing difficult to be procured; they therefore eat most of their victuals raw. If they cook, it is by boiling in large upright vessels, made of birch-rind. As these will not admit of exposure to the fire, stones made red-hot and put into the water, soon occasion it to boil, and by continuing the process, the cookery is completed.

Females are here kept in a state of complete degradation, and subjected to the most servile drudgery. Hence, a man marries only that he may have a slave. Yet they are mild and virtuous, faithful servants, affectionate wives, and indulgent mothers. When the men kill any beast, the women are sent to haul it to the tent, and to perform the various operations of splitting, drying, pounding, &c. The women cook the food; but, though of the highest rank, (for even these poor savages have their degrees and ranks,) they are never allowed to partake of it, till all the males, even the servants, have eaten what they think proper; and, in times of scarcity, it is frequently the lot of the women to be left without a single morsel. Should they be detected in helping themselves during the cooking, they would incur a severe chastisement, and be ever after considered as having forfeited their character.

The skin of these people is red, or copper colored; they are destitute of beards, and the hair of their heads is straight, black, and coarse. In their persons, they are generally tall beyond the proportion of most other nations,

What is said of murder among them?—In what manner do they cook?—What is the condition and character of their females?—What custom prevails with the females in regard to eating?—What is the color of their skin?—How are their persons described?

and straight-limbed. Their heads are frequently flattened by art; their features are regular, but their countenances fierce; and their bodies are always smeared with grease or paint. Their eyes are large and black, their teeth good, and their cheek-bones prominent, especially in the women; who, though not so tall as the generality of European females, have mostly good faces and agreeable persons. These Indians are accounted strong; but they are rather capable of enduring hardship than of patiently continuing any laborious exercise.

Dress among these people seems to be used more as an ornament than for covering. It is composed of skins, or of such articles as they have obtained at the European factories, in exchange for their furs. They often fasten about half a yard of broadcloth by a girdle round their waists, which reaches to the middle of the thigh; and they throw a blanket loosely over their shoulders, fastening or holding it together by the upper corners. Such as wear shirts, have the collars and wristbands always open. But all these coverings are laid aside at their dances. Those who have no intercourse with Europeans, use skins instead of cloth, generally in a sparing manner. Few have any covering for the thighs, but they wear stockings of cloth, or skins, with a loose piece, two or three inches broad, hanging down the outside of the leg, and variously ornamented. Their shoes, made of the skin of the deer, elk, or buffalo, are very convenient for walking. The women wear a covering from the neck to the knees, sometimes of linen, sometimes of skin, or leather, which covers the body, but not the arms. Their short petticoats are also of the same materials; and they wear shoes and stockings ornamented similarly with those of the men. Both sexes take much trouble in decorating their hair

What is said of the strength of the Indians?—Of what is their dress composed?—How is it described?—What is said of their shoes?—What is the dress of the women?

with plumes of feathers, porcupines' quills, and other fanciful articles. The men paint their faces red or black, and have various figures described on different parts of their bodies; but these are not the same when they go to war as at other times. Some make long slits in their ears, and stretch the lobes, by means of weights, till they nearly touch the shoulders, which is deemed very becoming. Others pierce the cartilage of the nose, and suspend ornaments from it. The women paint their faces in patches, frequently placing one patch by each ear, and sometimes a third on their foreheads. They also adopt the ornaments of the other sex.

The habitations of these people consist of a few poles stuck in the ground, fastened together at top, and covered with skins; with an opening in the side for entrance, and a small hole at the top for the egress of smoke. Or, when they travel, they erect a hut, with a few branches of trees or shrubs, covered with skins, or leaves. Skins spread on the ground constitute their beds; and when the hut is too small for the whole family to repose thus, a frame is made of a few sticks, three or four feet high, upon which the children are placed over the adults.

Dancing is a favorite exercise with all these tribes, and they never assemble on any festive occasion, but this makes a part of their entertainment. They have dances of various kinds, suited to circumstances, as the marriage dance, the sacrificial dance, the pipe dance, which precedes every undertaking of importance, and the war dance; in all which the movements are different. This exercise, in which both young and old join till their strength is exhausted, is accompanied with loud imitations of the noises produced by the reindeer, the bear, and the wolf.

In what manner do they attempt to ornament their persons?—In what manner are their habitations constructed?—What is said of their beds?—What account is given of their dances?

Like all other savages, they are extremely superstitious, and pay great attention to dreams and omens of various kinds. They have also numerous magicians and sooth-sayers, upon whose predictions they place the utmost reliance in almost every thing that relates to the success of their undertakings. They believe in the existence of good and evil genii, from whom all the happiness or misery of human life proceed. They invoke the god of battle before they go out to war; and some of the tribes worship the celestial luminaries. But religion is not their prevailing characteristic; and, except when they have some urgent occasion for the assistance of their gods, they pay them little or no attention.

Government among these people is of the most simple kind. Each tribe has its chief; but his power is rather persuasive than coercive: he is revered as a father, not feared as a monarch. He has no guards, no prisons, no officers of justice; and one ill-judged act of violence would deprive him of his authority. In some of the tribes, each family appoints one of its members to assist the principal chief, and to watch over the interests of his particular family; and in their assemblies, all that relates to peace or war, hunting or fishing, is solemnly discussed. When the general council has determined on hostilities with any neighboring tribe, the war kettle is put on the fire, as an emblem that they are going out to devour their enemies; the hatchet, the symbol of action, is sent to all their allies; the war dances begin; and the war song, or *war whoop*, resounds in all parts. The warriors are all volunteers, the chief having no authority to compel any man to go out to battle, nor, indeed, to do otherwise than he likes; and their prime qualities are those of giving and avoiding surprise, to accomplish which they sustain in-

What is said of them in regard to superstition?—What are their religious notions?—What is said of their government?—And of their assemblies?—What ceremonies attend their making war?

credible fatigue and hardships. At the close of the war, the conquerors return with their captives, who are distributed among such families as have lost one or more members in the expedition. If those to whom a captive is thus presented, think well to accept him, he is adopted, and ever after considered as one of the family; but if they reject him, he is put to death under the most excruciating tortures that savage barbarity can devise. Firmness and self-possession mark the conduct of the Indian while suffering under the insults and cruelties of his victorious enemies: not a groan nor a distortion of countenance escapes him; he recounts his own exploits, tells them what cruelties he has inflicted upon their countrymen; and even reproaches them with ignorance in the art of tormenting!

The native instruments of war are the bow and arrows, the tomahawk, and the scalping-knife. Since the introduction of muskets among them, many tribes have laid aside the bow and arrows; the tomahawk is a kind of battle-axe, the handle of which, having a hollow tube down its whole length, and a bowl at the end, serves as a tobacco pipe; for these savages are fond of smoking. With the scalping-knife, which the warriors always wear suspended about their necks, they cut a circular gash round the crown of the heads of their prisoners of war, and then tear off the skin and hair, which they bear away as lawful prize. By these scalps they reckon the number of their prisoners.—Surely, these beings can have nothing human in them!—You are quite mistaken. They have no passions that are not common to men; they only suffer them to rule without the control of reason. In their friendships, they are equally warm and energetic, and are

What takes place at the close of a war?—How is the Indian described under suffering?—What are their instruments of war?—In what manner do they use the scalping knife?—What comparison is made between Indians and other men?

at all times ready to serve with their lives as well as their fortunes, those who possess their affections. Should any one of these be unsuccessful in hunting; should his harvest fail, or his hut be burned; he feels no other effects from his misfortune than those of benevolence and commiseration from the rest of his tribe and those in alliance with it. Their feast of the dead, held once in eight or ten years, also affords a striking picture of their tenderness and affection.

As the Indians are unacquainted with letters, their history is in some few instances preserved by hieroglyphic paintings and rude sculpture; but principally by tradition. They have no division of time into weeks, but reckon days by *sleeps*; half days, by pointing to the sun at noon; and quarters, by his rising and setting. Many in the north reckon their years by *snows*; others, in more southern districts, by moons, of which they estimate twelve to the year, but add one, called the *lost moon*, to every thirty. Their politeness in conversation is carried to excess; since they never contradict nor seem to discredit what is said in their presence. They thus avoid disputes; but it becomes difficult to know what impression has been made on their minds. The missionaries, who have endeavored to convert them to Christianity, complain of this habit, as one of the greatest difficulties in their way. The Indians hear with patience the truths of the Gospel explained to them, and give their usual tokens of assent and approbation: but this does not imply conviction, it is only civility. They generally manifest a great indifference for the productions of art; and, if they seem to derive pleasure from looking at them, they are seldom inquisitive about their construction, or anxious to know their use.

What is said of their friendships?—What substitute have they for letters?—How is their politeness described?—How are these people affected by Christianity?



AMERICAN INDIANS.



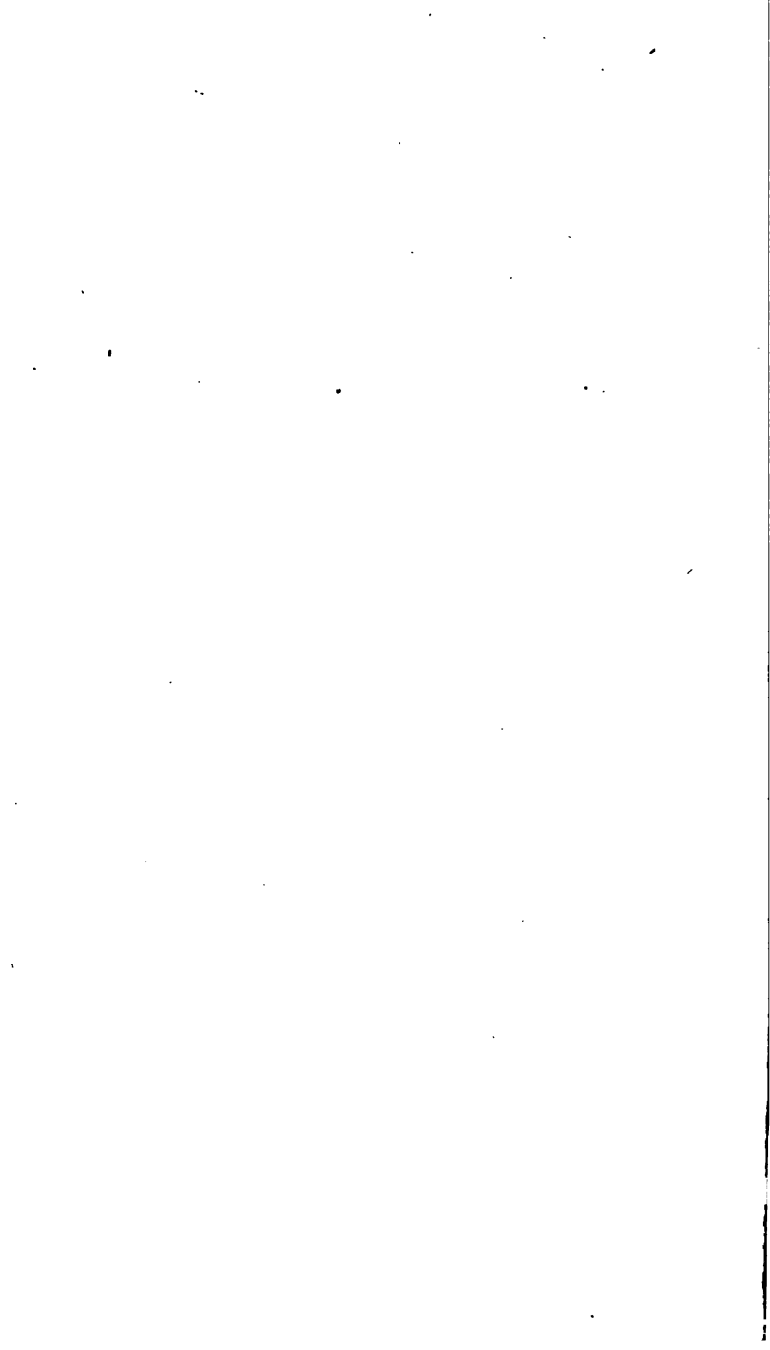
BRAZILIAN HUNTERS.



CHILESE.



**NATIVES OF
TERRA DEL FUEGO.**



On the west side of the Rocky Mountains, is a tract of considerable breadth, occupied by a people neither savage, ferocious, nor wandering, as are many of the other native tribes, but settled in villages, and possessing a tincture of civilization. They are, however, destitute of knowledge, and have a strong desire to be taught by white men, whose superiority they discern.

These people are of diminutive stature, badly shaped, and unprepossessing in their appearance. Their complexion is rather lighter than the usual copper-colored brown of the North American tribes. The custom of flattening the head in infancy prevails among them, and is considered as a personal embellishment. The hair of both sexes is parted at the top of the head, and thence falls loosely behind the ears. The men are dressed in a small robe of skin, reaching to the middle of the thigh, tied by a string across the breast, while its corners hang loosely over the arms. A blanket, woven with the fingers from the wool of their native sheep, sometimes supplies the place of this skin; and occasionally they throw a mat over them, to keep off the rain. They are very fond of the dress of white men, whom they call *pashishcooks*, or *cloth-men*; and, whenever they can procure any of their clothes, they wear them in the European fashion, except that they never put on shoes. The robe of the women reaches only to the waist, and below that they have a kind of petticoat, reaching to the knees. The latter is made with stripes of the skin of the sea-otter, the beaver, or the racoon, twisted and interwoven with silk-grass, or bark of white cedar, so that the fur appears equally on both sides, and forms a soft and warm garment. The covering for the head is composed of bear-grass and cedar bark, inter-

What is said of a people west of the Rocky Mountains?—What is their stature and complexion?—What is the dress of the men?—What is said of them in relation to the dress of white men?—How is the dress of the women described?

woven in a conic form, with a knob of the same shape at top. It has no brim, but is kept on by a string, which, passing under the chin, is fastened to a small rim within the hat. The colors are generally black and white, formed into various figures. In very cold weather, the women put on an additional vest of skins, which, being tied behind, covers the body from the arm-pits to the waist. They sometimes tattoo their arms and legs; and both sexes are very profuse in the use of ornaments, consisting of large blue and white beads, bears' claws, and tusks of elks; with bracelets of iron, copper, and brass, in various forms. Yet, with all their finery, they are filthy and disgusting.

The dwellings of these people consist of pits hollowed in the earth, sometimes to the depth of four or five feet, and covered with framed timber huts. The largest are divided by partitions into rooms; three or four families residing in each. An aperture is left in the roof for the smoke to pass through, and the entrance is by a small hole, just large enough for a man to squeeze his body through. In the centre of each room is a space, six or eight feet square, sunk to the depth of twelve inches below the rest of the floor; and here the fire is made, for which pine bark is preferred to any other kind of fuel. Around the fire-place mats are spread, which serve for seats by day, and frequently for beds at night; though certain shelves fixed against the walls may be considered as their proper bedsteads.

The females are much better treated among these people than among many of the North American tribes. They are allowed to speak freely before the men; their opinions are respected; and the labors of the family are almost equally divided between the sexes. In disposition, these

What is their ornaments?—Of what consist their dwellings?—
What is their internal structure?—What constitutes their furniture?
—How are their females treated?

people are mild and inoffensive; domestic harmony is rarely disturbed by bickerings and quarrels, although the houses generally contain a number of families; they are ignorant of spirituous liquors; but they are addicted to gaming, (which they pursue with ruinous avidity,) and to begging. In traffic they are keen, acute, and intelligent, employing great dexterity in their bargains; and they will even pilfer small articles, when not under fear of detection. Blue beads are their circulating medium, as well as their favorite ornaments.

On the coast of this country, the Russians have settlements, from Norfolk Sound, northward, to the Alaska peninsula. At the extremity of that cape, are a number of islands called *Aleutian*, where the same people also have establishments. Of these, Oonalashka is the most considerable, and the natives may serve as a specimen of the population of the whole group.

OONALASHKA. (Plate XVIII. No. 71.)

HERE we meet with a mixed race, in which the characteristics of North Americans and Mongol Tatars are singularly mingled. The people, few in number, are good-natured, submissive, and careful; but, if roused to anger, irascible. Their habitations are holes dug in the ground, and covered with a roof, over which earth is thrown, and grass grows upon it: hence a village has the appearance of an European burial-ground, full of turfed graves. A hole in the top serves for doorway, window, and chimney. Fish and sea-dogs, with the fat and some other parts of the whale, serve these islanders for food.

What is said of them in relation to traffic?—What settlements of the Russians in this region are mentioned?

How are the inhabitants of Oonalashka described?—In what manner are their habitations constructed?

The sea-dog supplies them with most of the necessities of life: their clothes, thongs, carpets, shoes, and several household utensils, are made of its skin, with which also their canoes are covered; the gullet is converted into trousers and boots; liquors are preserved in its paunch; rain garments and windows are made of its entrails; its bristles serve as ornaments for the head; its flesh is eaten; and the oil produced from its fat is not only an article of food, but also furnishes light and warmth in the subterraneous abodes of the islanders.

The Oonalashkans, and indeed, the Aleutians generally, are of the middle size, with strongly marked features, and benevolent countenances. Their dark skin is rendered worse by want of cleanliness. They have full round faces, flat noses, black eyes and hair, but no beard; for this they pluck out by the roots as soon as it begins to grow. The costume is nearly the same for both sexes; and consists of a kind of shirt, made of the sea-dog's skin, or of the skins of various sea-birds: this is fastened round the neck with a broad stiff collar, and sometimes ingeniously ornamented with glass beads, sea-parrots' beaks, stripes of sea-otters' skin, goats' hair, feathers, or dyed leather. They have also garments of feathers, in the fabrication of which a person will be employed a whole year, and great art is displayed in the workmanship. In dry and cold weather, the feathers are worn inwards; but in rainy weather they are turned outwards, to throw off the wet. But the proper rain dress is, as already stated, made of the entrails of the sea-dog, which are so effectually sewed together as to be waterproof. A hood is attached, which covers the head, and is tied under the chin. A wooden hat, which overshadows the eyes like an umbrella,

To what uses do they convert the sea-dog?—How are the persons of these people described?—What is their costume?—What account is given of their feather garments?—What coverings have they for the head?

but is rounded off behind, is the most expensive part of the head-dress worn by these people, from the difficulty of procuring a piece of wood suitable for the purpose, and bringing it to the proper shape. It is adorned with beads, and small ivory figures, cut from the teeth of the sea-cow, and with the bristles of the sea-lion's beard. The last are highly esteemed; for as each animal has only four of these bristles, the wearing of a considerable number is the token of a good hunter. The women wear numerous rings upon their fingers; and are fond of decorating their wrists and ankles with circles of glass beads; but they are generally barefooted. They also cut their hair just above the eyes in front, and tie it behind in a large bunch. The men suffer their locks to hang disorderly about their shoulders. On particular occasions, as festivals, strings of glass beads are suspended from small splinters of wood thrust through the nostrils, ears, and under lips. Tattooing was formerly much practised by the females; but since the residence of the Russians among them, it is nearly discontinued.

The canoes of these islanders, which are very ingeniously constructed with wooden frames, and a covering of sea-dogs' skins, are well calculated for short voyages. The men display much ingenuity in carving figures of men, beasts, and birds, from the teeth of the sea-cow, which are harder than ivory; and the women are no less dexterous in the fabrication of fine mats, small baskets, and pocket-books, of straw, very prettily woven together. They also dye straw, leather, and other ornamental articles, with very gay colors. Both sexes are extremely fond of snuff and brandy; but the latter is very scarce. Dancing is a favorite amusement with them, and is performed in the open air, to the sound of a small drum,

What is said of the ornaments of this people?—And of the practice of tattooing among them?—How are their canoes made?—In what way do they display their ingenuity?—What amusement have they?

sometimes accompanied by shaking a bladder with pebbles in it. The dances consist of two or three persons hopping simultaneously without shifting their places. Though nominally Christians of the Greek church, they have neither ecclesiastics nor places of worship; but they have a superstitious reliance on a variety of charms, and admit of unrestrained polygamy.

NOOTKA SOUND. (Plate XVIII. No. 72.)

ON our return from the Aleutian group to the American continent, we meet with a great number of islands, close to the northwest coast. Among these, is one called *Quadra and Vancouver's Island*; and in this is a remarkable bay, called *Nootka Sound*. Our draughtsman has given us a sketch of the natives, and we will therefore stop a moment to consider them. They are a quiet peaceable people, and not very loquacious; but from their exhibiting human skulls and bones for sale, they are suspected of cannibal habits. To Europeans, however, they show themselves courteous and good tempered; quick, indeed, in resentment, but as rapidly forgetting its cause. The young men are indolent; and when not engaged in fishing, which is their chief employment, are generally found sitting about in scattered companies, or basking in the sand upon the beach, destitute of apparel. The women are always clothed, and behave with due decorum and reserve. Their ingenuity in the manufacture of their garments is far from contemptible; and they have great skill in the imitative arts.

The people of Nootka, are in general robust and well-

What is said of their religion?

Where is Nootka Sound?—How are the natives of this region described?—In what manner do they spend their time?—What is said of the women?—How are the persons of these people described?

proportioned, but with less symmetry than most other Indians of North America; their faces are large and full, their cheeks high and prominent, their eyes small and black, noses broad and flat, lips thick, and teeth of the most brilliant whiteness. A custom prevails among them of compressing the foreheads of infants with strong fillets, so as to make the upper part of the head grow of a conical or sugar-loaf shape. This practice causes the eyebrows to be drawn up, flattens the nose, distends the nostrils, and sometimes produces squinting; yet they are by no means an ill-looking race. In common with many other American Indians, they extirpate their beards, by plucking them out by the roots; yet the hair of their heads is an object of their vanity, and they take great pains with it. Their skin is white; and some of the women exhibit fair complexions, and delicate, if not beautiful, features.

Certain persons, distinguished by the title of *acweeh*, are esteemed as chiefs; but the authority of each seems to extend no farther than his own family, who acknowledge him as their head.

The houses of these people are made of very long and broad planks, resting upon the edges of each other, and tied together with writhes of the pine bark. The only doors and windows they have, consist of the holes resulting from the unequal length of the planks. Some slender upright posts on the outside, and some larger poles, set aslant within, are the only support of these fragile 'wooden walls.'

We must now cross the American continent, to visit Canada. In our progress we shall meet with several Indian tribes, thinly scattered over a large extent of bar-

What custom have they with their infants?—What is said of their beards and hair?—And of their chiefs?—In what manner are their houses built?—What is said of the Indian tribes between those already described and Canada?

ren country, intersected with rocks, lakes, and rivers; but as they present little of interest in their peculiar manners beyond what has been related of them generally, we shall pass them by, and hasten to the abodes of civilized society.

CANADA.

THIS country is a British possession, but the population is mostly of French descent; and the French language is generally in use. The government is free; and Christians of all denominations are tolerated. Learning has made so little progress, that few of the natives can either read or write.

The higher classes of Canadians much resemble those in the provincial parts of England and France; but the occupiers of the land, who are termed *habitants*, differ from both. They are described as 'honest, hospitable, religious, inoffensive, uninformed, possessing much simplicity; indolent, attached to ancient prejudices, and, limiting their exertions to the acquisition of necessities, negligent of the conveniences of life. Their propensity to inaction retains many in a state of poverty; but, as their wants are circumscribed, they are happy. Contentment of mind and mildness of disposition, seem to be the leading features in their character. They have little desire for novelty or improvement; and exhibit no great portion of genius.'

At an early period of life, the Canadian is healthy and robust, and can with patience and resolution encounter great fatigues in case of necessity. But his strength is not of long duration, and he soon looks old. His natural

What general account is given of Canada?—How are the people of Canada described?—What are the leading features of their character?—What is said of a Canadian in early life?—What is his social character?

love of indolence and spirit of independence makes him a bad servant; though, as a master, he is kind and indulgent. Accustomed to concern himself only in his own affairs, he is not remarkable for constancy in friendship; and is rarely liable to be over reached in traffic.

Both men and women frequently live to an advanced age; many of the latter are handsome when young; but exposure to the weather, and the laborious toils of the field, in which they are obliged to take their full proportion, soon render them of a sallow hue and masculine form. Each family can supply its wants from its own resources: they manufacture their own linen and woollen stuffs; tan the hides of their cattle; make shoes and stockings; and are their own tailors, carpenters, masons, and wheelers.

The opposite extremes of heat and cold are experienced in this country. The winter, which is of about seven months' continuance, is the season of general amusement: all thoughts of business are then laid aside, and every one devotes himself to pleasure. Convivial parties, dancing, and card-playing, and other social amusements, are resorted to at this period; or, by means of sledges, called *carioles*, they glide over deep snows and frozen rivers, with surprising celerity. During the winter, the Canadians never go out otherwise than enveloped in furs from head to foot. Their caps entirely cover their ears, the back of the neck, and the greater part of the face. Large thick cloaks completely secure the body; and they have gloves, muffs, and shoes of fur. Thus effectually guarded, they travel in open *carioles*; for much of the pleasure of using them consists in seeing and being seen; and the ladies always go out dressed in rich furs.

At the beginning of winter, the *habitants* kill hogs, cattle,

What is said of their health, longevity, and occupation?—What is the temperature of the climate?—How do the Canadians pass their time in winter?

and poultry, sufficient to serve them till spring, as well as to supply the markets. The carcasses they either store in the garrets of their houses, where they soon become frozen and keep without injury; or they bury them in the snow, and dig them out as wanted. Vegetables are preserved in a similar manner. The markets are at this season most abundantly supplied.

UNITED STATES.

THE inhabitants of the United States may be divided into two great classes, those of European and those of African descent. The last, brought into the country by force, are generally held in slavery, and exhibit most of the debased qualities of the servile condition. A considerable and increasing number of them, however, have been emancipated. These are still unenlightened and hold a low rank in morals. The European race is derived from the English, Irish, Scotch, German, Dutch, French, Swedish, and Welsh stock. The great mass of the inhabitants is of English and Irish origin. New England was settled almost entirely by Englishmen. In New York there are considerable numbers of Dutch origin. In Pennsylvania one fourth of the inhabitants are Germans, and many of them Irish, who are also numerous in the western states. Many of the inhabitants of South Carolina are descended from French protestants, whom the bigotry of Louis'XIV. had exiled. The Scotch race is scattered over the United States. A considerable proportion of the inhabitants of Louisiana are descendants of Spaniards and French. These various races are now

What is their custom in regard to stores of provisions?

Into how many classes may the inhabitants of the United States be divided?—What is said of the African class?—In what manner is the European portion scattered over the country?

blended into one common mass, to which the indefinite and unappropriate name of Americans is given. A distinctive national appellation is very much to be desired for the sake of precision and convenience. A national character can hardly be said to be sufficiently formed in the United States. Different portions of the union have different habits and tastes. One quality is, however, characteristic of the whole community—a love of liberty and independence, which, properly guided, cannot fail to make a high minded population.

The constitution by which the present form of government was established, went into operation on the fourth of March, 1789. The numerous defects of the preceding confederation led to a general convention, at which George Washington presided, and the result of their labors was the admirable system under which the republic has advanced so rapidly to prosperity. A brief outline of its provisions is all that can here be given. The branches of the government are executive, legislative, and judicial. The first is vested in a President, who must be a natural-born citizen, and of the age of thirty-five years. He is elected for four years, by electors chosen in each state for that purpose only. He is commander in chief of the army and navy, and of the militia when called into the service of the United States, and has power to grant reprieves and pardons, except in cases of impeachment. He appoints to public offices, and makes treaties, with the advice and consent of the Senate. In case of the death or removal of the President, his place is supplied by a Vice President, elected at the same time. The legislative power is vested in a Congress, composed of a

What is said respecting a national character in the United States?—When was the present form of government established?—What are the different departments of the government?—What is said in relation to the President and the executive department?—What account is given of the legislative department?

Senate and House of Representatives, who form distinct chambers, and have each a negative voice on the other's proceedings. The first is elected by the legislative body of each state for the term of six years. Each state is entitled to two senators. The representatives are chosen by the people in proportion to the population, for the term of two years. The judiciary power is vested in a Supreme Court, and such inferior courts as congress may from time to time establish. The judges hold their offices during good behavior, and take cognizance of cases arising under the constitution and laws of the United States, of such as affect ambassadors and consuls, and of cases of admiralty and maritime jurisdiction.

It is the peculiar privilege of the citizens of the United States to be exempt from all dictation on the score of religion. There is no established church, out of the pale of which no man can enjoy civil favors. All sects are alike in the eye of the constitution, and are left to depend upon their own merits. The great body of the people are of the christian belief. The Jews form a very small proportion of the population. In consequence of their partaking of equal privileges, the character of this race is far more elevated here than in Europe. The following are the chief denominations of Christians—Presbyterians, Episcopalians, Friends or Quakers, Congregationalists, Roman Catholics, Methodists, Baptists, German Lutherans, Moravians, Universalists, Mennonists, Tunkers, and Shakers.

In no part of the world is education more generally diffused than in the United States. The humblest of the people have received the elementary branches of it. The enlightened policy of most of the states brings the

What account is given of the judiciary department?—What is said to be the peculiar privilege of the citizens of the United States?—What is said of the Jews?—What are the principal religious denominations?—What is said of education?

means of knowledge to every man's door, and renders it as cheap as possible. In the New England states this system has been carried into effect with the greatest success. The general government has followed the same laudable course in the new states. The higher branches of learning are not so generally nor so studiously cultivated as in Europe. There are none of those splendid establishments, such as Oxford and Cambridge, in which immense salaries maintain the professors of literature in monastic idleness. Many institutions, however, exist, in which the classical languages and the different branches of philosophy are taught with success. The chief of these are Harvard University, in Massachusetts; Yale college, in Connecticut; Union college, in New York; and Nassau Hall college, in New Jersey. The United States have not formerly been as successful in the cultivation of elegant literature as some older countries. Men of letters by profession are not numerous; but in the sciences and learned professions, sufficient proof has been given that the American mind is in nowise inferior to that of Europe.

The population of no country in the world ever enjoyed the necessities and comforts of life in such abundance as that of the United States. The high rate of wages, the great demand for labor of all kinds, the plenty of provisions, the cheapness of land, and the lightness of taxes, connected with the absence of all restrictions upon industry, and the character of the institutions, would naturally produce such a result. It has been computed that a laborer can earn as much in one day as will furnish bread and meat to himself, wife and four children for three days

What is said of it in New England and the new states?—And of the higher branches of learning?—What are the principal literary establishments in the country?—What is said in relation to the necessities of life?—What is said of the productiveness of labor in this country?

nearly. It is observed by travellers—and the observation agrees with facts known in regard to lower animals—that this abundance of substantial and nourishing diet has had a visible effect upon the human frame. In the western country, in particular, where the climate is good, and rural occupations prevail, the great size and athletic frames of the men have struck foreigners with surprise.

MEXICO. (Plate XVII. No. 66—68.)

SOUTHWEST of the United States is the country of Mexico, which, till within these few years, was a Spanish colony, but now it is independent. Roman Catholicism is the established religion; and it has been calculated that one-fifth of the Spanish settlers are ecclesiastics, monks, or nuns. Education is partially afforded to the inhabitants by the university of Mexico, and by some colleges and public schools belonging to the religious orders; but there is no diffusion of anything like general and practical knowledge. Yet, though literature is in a languid state, the sciences have made more progress here than in any other part of Spanish America.

The population of this country, which is composed of various elements, is divided into seven classes: 1. *Whites*, born in Europe; 2. *Creoles*, born of Spanish parents in America; 3. *Mestizoes*, or descendants of Whites and Indians; 4. *Mulattoes*, sprung from Whites and Negroes; 5. *Zambas*, the offspring of Indians and Negroes; 6. *Indians*, who are the copper-colored indigenous race; and, 7. *African Negroes*.

What has been observed by travellers, which is illustrated by reference to the western country?

What is said of Mexico generally?—And of the education and literature of the country?—Into how many classes is the population of the country divided?—What are these classes?

The Mexicans are of good stature, well-proportioned; and so free from personal defects, that there is scarcely upon the earth a nation in which fewer deformed persons are to be met with. Their skin is of a copper color; and they have good complexions, narrow foreheads, black eyes, white, firm, regular teeth, and thick glossy black hair. Among the young women, many are very fair and beautiful; yet, upon the whole, the appearance of these people is not interesting. They employ much of their time in eating, having no less than eight meals a day, in which chocolate is a very considerable article. The passion for strong liquors is carried to great excess. All the ladies smoke small cigars, which they carry about them in a gold or silver case, suspended by a riband at their side. As soon as one cigar is exhausted, another is lighted; and they only cease to smoke when they eat or sleep.

The Spanish inhabitants are commonly clothed in silks; their hats being adorned with belts of gold, and roses of diamonds: even the slaves have bracelets and necklaces of gold, silver, pearls, and gems. The ladies are distinguished for gallantry; in other words, infamous for their licentiousness.

“The Mexican Indians,” says M. Humboldt, “taken collectively, offer a picture of extreme misery. Banished into the most barren districts, indolent from nature, and still more so from their political condition, they live only from hand to mouth. We should seek almost in vain among them for individuals who enjoy any thing like a certain mediocrity of fortune. Instead, however, of a comfortable independency, a few families are found, whose fortune appears so much the more colossal, as it is the least expected in this class of the population; and

How are the persons of the Mexicans described?—How do they employ their time?—What offensive practice of the Mexican ladies is mentioned?—In what manner do they dress?—How does Humboldt describe the Mexican Indians?

under the appearance of poverty, they possess considerable wealth."

The senses of these people are very acute, especially that of sight, which they enjoy unimpaired to the latest age. Their constitutions are sound, their health robust; and, though most of them die of acute diseases, it is not uncommon for them to attain the age of a hundred years. They are moderate in eating, and their diet consists chiefly of vegetables; but the practice of drunkenness is so common among them, that the police of the city of Mexico sends round tumbrels to collect such as are found stretched in the streets. When they recover their senses, an iron ring is put upon their ankles, and they are employed in cleansing the streets for three days. Yet, so inveterate is the habit, many return to their liquor as soon as they recover their liberty, and are soon again in confinement.

"When an Indian attains a certain degree of civilization, he displays a comprehensive mind, a judicious logic, and a particular disposition to seize the finest differences in the comparison of objects. He reasons coolly and orderly; but he never manifests that versatility of imagination, that glow of sentiment, and that creative animating art, which characterize the nations of the south of Europe, and several tribes of African Negroes." The music and dancing of these people also partake of this want of gaiety: their songs are melancholy and terrific. The women show more vivacity than the men; but, being allowed to take no part in the dances, they are only present to prepare fermented liquors for the dancers of the other sex.

The Mexicans manifest a particular taste for painting, as well as for the art of carving in wood and stone; and

What is said of the senses of these people?—What is said of their diet and habits of drunkenness?—What account is given of an Indian when he has become partially civilized?—What is said of their amusements?—What is said of the Mexicans in relation to the arts?

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AMERICAN INDIANS.



MEXICAN GENTLEMAN.

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MEXICANS.



MEXICAN INDIANS.



their aptitude for imitation is very great. With only a bad knife, they make well finished toys, and carve images out of the hardest wood. Their taste for flowers has not diminished, since their first discovery by the Spaniards.

Notwithstanding the long residence of the Roman Catholics in this country, who have endeavored by treachery, violence, and cruelty, to make converts, the natives still retain many of their ancient practices. When a person dies, certain masters of the funeral ceremonies are called in, who decorate the body with a number of pieces of paper cut for the purpose, and sprinkle the head with water, saying, "This was the water used in the time of life." They then dress it in a habit suitable to the rank, wealth, or circumstances attending the death of the party. If the deceased has been a warrior, he is clothed in one sort of garb; if a merchant, in another; if an artist, in that of the protecting deity of his art; if a drunkard, in the habit of the god of wine. With the habit, they give the defunct a jug of water, and different pieces of paper, with directions for the use of each. With the first they say: "By means of this, you will pass, without danger, between the two mountains which fight against each other." With the second he is told, that he will "walk, without obstruction, along the road, which is defended by the great serpent;" and so of the rest. A domestic quadruped, resembling a little dog, is killed, to accompany the deceased in his journey to the invisible world; and a string is tied about its neck, to enable it to pass what they term "the deep river of new waters." This animal is either burned or buried with the body of its master, according to the manner in which he died.

What influence has christianity exerted upon them?—What are the persons called who have the care of the dead?—What are their funeral ceremonies?

BRAZIL. (Plate XVI. No. 62.)

DESCENDING from Mexico by the isthmus of Panama, we arrive in South America; and, passing over a portion of New Granada, which offers nothing worthy of particular observation, we enter the Portuguese empire of Brazil.

This province, till lately, belonged to the king of Portugal, and partook of the same absolute species of government. It is now, however, independent; and, with the title of an empire, has a free constitution. The religion is Roman Catholicism. Education has been much neglected; and literature, with the arts and sciences, can scarcely be said to exist here.

The European settlers are in general gay, and fond of pleasure; yet extremely observant of the ceremonies appropriated to the Virgin Mary, whose effigies are stuck up in a glass case at every corner. Cloaks and swords are generally worn by the men. The ladies have fine dark eyes, with animated countenances, and their heads are adorned with their tresses tied with ribands, and flowers. Convents and monasteries are numerous; manufactories rare. Labor is chiefly performed by slaves; even the monks and clergy keeping them.

The country people, who are not engaged in mining, live in small mud cottages, covered with tiles, or with the leaves of *carnauba*. Hammocks usually supply the place of beds, and not unfrequently are substitutes for chairs. The best cottages are furnished with a table; but it is more usual for the family, at meal time, to squat upon a

What is said of the country between Mexico and Brazil?—What account is given of this country?—What is said of the European settlers?—How are the ladies described?—In what manner do the country people live?—What are their habits in relation to eating?

mat in a circle on the floor, with the dishes, bowls, or gourds in the centre. Knives and forks are not much known; and not at all used, by the lower orders. Before a meal, a basin of water and a towel are handed round, that every one may wash his hands before he eats; and the same ceremony is repeated at the conclusion. The dress of the men, when at home, consists only of a shirt and drawers: the women have a still more slovenly look, as they have nothing on but an under garment and a petticoat. Children, to a certain age, go quite naked. When the women go abroad, which is but rarely, they throw over their heads and shoulders a large piece of white cloth, and put shoes upon their feet, which at all other times are bare. The female employment consists of spinning and needle work; the men milk the cows and goats. No females of free birth are ever seen employed in any kind of labor in the open air, excepting that of occasionally fetching wood or water, if the men happen to be absent.

In the mining districts, where riches are supposed to abound, the most abject poverty prevails. The property of the inhabitants consists simply of slaves, and a few rude instruments necessary for working the mines. The dwellings are wretched hovels, composed of wicker-work and mud, with only a hole for a window, if the door be not deemed sufficient for the admission of light; and the walls are full of cracks, that are seldom stopped. The beds consist of coarse cotton cases filled with dried grass, or the leaves of maize; and of these seldom more than two are found in one house, the rest of the family sleeping on hides, or mats, spread upon the earthen floor. One or two tables, with a couple of chairs, and a few stools, or benches, supply the place of all other furniture. A few

How is their dress described?—What account is given of the women?—What is said of the mining districts?—What is said of the dwellings?—And of the furniture?

cups, a coffee-pot, and a drinking cup, are generally of silver; and sometimes a wash-hand basin, of the same material, is ostentatiously handed to strangers, forming a striking contrast with the other utensils. The food of these people is coarse; and water their only beverage. Their dress corresponds with their mode of living: the children generally go naked; and the youths have only cotton trousers and a jacket. The men, when at home, wear a *capote*, or mantle, wrapped about them, and wooden clogs; but when they go abroad, they put on their reserved suit, and appear in all the gaiety of splendid attire. The general poverty and meanness of the female clothing render the women reluctant to appear before any but the members of their own family; hence they are rarely seen abroad.

The native Indians are of various tribes, and speak different languages; but all agree in wearing no clothes. They are of a copper color, with long coarse black hair, but, like other Americans, destitute of beards. Strong, lively, and gay, they are subject to few diseases. They adorn themselves with feathers, and are fond of feasts, at which they dance immoderately. They believe in the existence of a good and an evil principle; but have neither temples, idols, nor any external religious forms. Their huts are made of the branches of trees, and the roofs of palm-leaves. Their furniture consists chiefly of hammocks, and dishes, or cups, made of calabashes, painted black within and red without. Their knives are made of a sort of stone and split canes; and they have baskets, of different sizes, chiefly made of palm-leaves. Their arms are bows, arrows, and wooden clubs. When they travel, they suspend their hammocks between two

What is said of the food of these people?—What is said of their dress?—What is said of their language, dress, and complexion?—In what manner do they adorn themselves?—What is said of their furniture?





ESQUIMAUX.

INHABITANTS OF NORTON
SOUND.

A FAMILY OF PONALASHKA.

INHABITANTS OF NOOTKA
SOUND.

trees. The flesh of monkeys forms a considerable part of their animal food; and they generally have several of them ready roasted and blackened with smoke, ranged against the walls of their huts. The manner of roasting these creatures contributes singularly to render their appearance disagreeable to the eyes of civilized men. A little grating, or lattice, of very hard wood is formed, and raised about twelve inches from the ground: the monkey is skinned, and bent into a sitting posture, the head usually resting on the arms, which are meagre and long; but sometimes they are crossed behind the back. It is then tied on the grating, a fire is kindled below, and the monkey, enveloped in smoke and flame, is broiled and blackened at the same time. The flesh is lean and dry; and after being thus exposed to the fire, will keep free from putrefaction for a great length of time. Some Europeans are obliged at times to feed upon these animals; but they always take off the head and arms before they are cooked, in order to divest them of their otherwise disgusting appearance.

The picture given of the South American Indians in Brazil, may serve also for those in the Spanish settlement east of the Andes. We shall, therefore, cross those mountains, and take a view of the ancient seat of the Incas.

PERU.

WHEN the Spaniards first broke into this country, they found a race of people far advanced in the arts of life, surrounded by riches, and voluptuous in their manners.

What forms their principal food?—How is it prepared?—What is said generally of the Indians in Brazil?

What is said of the people of Peru, when the country was entered by the Spaniards?

Gold was so common among them that it was put to the most ordinary uses, as iron or brass are in other countries. They worshipped the sun; and their Incas were at once their high priests and their sovereigns. Their superiority, however, seems long since to have vanished, either before the sword of the conquerors, or the slavery imposed by them; and it is impossible to recognise in the present race of Peruvians, any decided marks of the advancement of their forefathers beyond the verge of savage life. They are commonly of low stature; and though strong and well-proportioned, some are remarkably short. Their deep black hair, which is thick and long, harsh and coarse as that of a horse, is worn loose by the men; but the females plait theirs behind with a riband, and cut it short in front just above the eyebrows. The greatest insult that can be offered to either sex is to cut off the hair; and when this is done by way of punishment, they never forgive the disgrace put upon them. Their dress consists of white cotton drawers, reaching to the calf of the leg, loose, and edged with lace. Instead of a shirt, they wear a black cotton frock, in the form of a sack, with two openings for the arms, and a third for the head to pass through. Over this, they throw a serge cloak, and cover the head with a hat. This dress is never put off, even when they sleep. Such as have acquired property, particularly those who follow the profession of barbers and blood-letters, distinguish themselves by the fineness of their drawers, and wear shirts with lace four or five fingers broad, fastened round the neck like a ruff. Though they wear no stockings, they have silver or gold buckles in their shoes; and their cloak, which is of fine cloth, is often adorned with gold or silver lace.

The *Creoles*, or natives of Spanish descent, are well

What was their religion?—How are their persons described?—
What is their dress?—What is said of such as have acquired property?—What is said of the *Creoles*?

made, and of good stature, with lively agreeable countenances. The *Mestizoes*, or mixed race, are likewise generally well made, very robust, and often taller than the ordinary size. The men cut off their hair, to distinguish themselves from the Indians; but the females do not. They wear a blue cloth, manufactured in the country; and the women affect to dress after the Spanish fashion.

Peru abounds more in women than men; and the females enjoy a better state of health, owing to the early intemperance of the men. Rum and brandy are drunk by persons of all ranks; but the excessive use of spirituous liquors chiefly prevails among the *Mestizoes*. Gaming is carried to an extravagant height. The common people and the Indians are much addicted to pilfering; but daring or extensive robberies are rarely heard of.

CHILI. (Plate XVI. No. 63.)

THIS country lies south of Peru, and consists of a narrow slip of land between the Andes and the Pacific ocean. It formed a portion of the Spanish dominions in the western world, but has lately shaken off the yoke.

The native Chilese are a bold intrepid people; and may rather be said to have suffered the Spaniards to settle among them, than to have been conquered by them. When first invaded, they made a stubborn resistance; they continued the war for the long period of fifty years; and have ever since given the Spaniards more trouble than any other native tribe. They never sue for peace; and

What is said of the *Mestizoes*?—What comparison is made between the men and women in this country?—What is said of the propensity of the people for intemperance and gaming?

What is said of Chili?—What is said of the native Chilese?—What is said of the contest between them and the Spaniards?

their invaders were always obliged not only to make the first overtures, but even to purchase it by presents. Instead of extending their conquests in this quarter, the Spaniards were reduced to the necessity of covering their frontiers with forts erected at proper distances. Still nearly one half of Chili, with some of the country southward of it, is possessed by tribes of the aborigines, under the name of *Araucanians*, so called from the small province of Arauco. Though not above the middle size, they are strong and robust, and have a truly martial appearance. Their copper color is of a lighter tint than in most of the northern and central tribes. They have a face nearly round; and their eyes, though small, are full of expression; the nose is flattened, but the mouth well made, with white and uniform teeth. Their hair is long and black, which they bind up on the top of the head; but carefully extirpate their beards; for they despise the beards of Europeans, as marks of barbarism. The women are often handsome, endued with a strong constitution, and, free from sedentary or careful occupations, they seldom become gray before the age of sixty or seventy, nor bald before eighty; and many outlive a hundred years, with their teeth, sight, and memory unimpaired.

The minds of these people correspond with the vigor of their bodies. They are intrepid warriors, enthusiastic lovers of liberty, patient of the fatigues and privations of war, and prodigal of their lives in defence of their country. Yet are they courteous, hospitable, faithful to their engagements, grateful for benefits, and generous and humane towards the vanquished. Pity that these bright qualities should be tarnished with pride, presumption, drunkenness, and sloth!

How are the persons of the Araucanians described?—How are the women described?—What is the intellectual and social character of this people?

The Araucanians prefer a short compact dress, as best adapted to their warlike character. A woollen shirt, or doublet, with tight breeches, and a mantle reaching to the knee, is their ordinary costume; and, from its convenient form, has been adopted by the Spaniards in this quarter. The general color is blue; but the mantle is sometimes red or white, and bordered with various colors. Their heads are encompassed with an embroidered woollen band, ornamented with plumes of feathers. The females wear a gown reaching to the feet, but without sleeves, and fastened on the shoulders with silver brooches. It is bound round the waist with a girdle, confined by a silver clasp in front. A short mantle covers the upper part of the body, and woollen boots, or leather sandals, are sometimes worn; but in general the feet and legs are bare. The whole dress is of wool, and the color blue, with few exceptions. The women suffer their hair, divided into tresses, to fall on their shoulders, but decorate it with glittering stones. Bracelets, necklaces, and rings, are also worn; and most of the lower classes have ornaments of silver.

Though the Araucanians do not change their residences, like the migratory tribes, still they have an aversion to live in communities. Cities they look upon as prisons, and they place their houses, at a distance from each other, on the banks of rivers. These habitations descend from father to son; and are only removed in cases of extreme necessity. They are commonly surrounded with trees, under the shade of which the family take their meals. Polygamy prevails among them; each wife has a distinct apartment, and daily presents her husband with a dish of food cooked at her own fire. Cleanliness is a character-

What is said of their dress?—What is the color of it?—How do the females dress?—In what manner do they ornament themselves?—What is said of their residences and habitations?—And of matrimony and education?

istic of the nation; both sexes bathe daily in the river, and are expert swimmers. The education of the Araucanians is limited to horsemanship, the use of arms, and the practice of eloquence; for which last their language is well adapted.

The food of these people consists chiefly of grain and herbs; maize and potatoes are most esteemed; bread made of the latter is generally eaten; such as is made of grain being reserved for festivals. They prepare several kinds of beer and cider from maize, apples, and other fruits; and they are fond of wine, which they procure from the Spaniards in exchange for cattle and cloaks; barter being their only method of trading. Although frugal and temperate in their ordinary meals, great feasts are sometimes made, at which the company consume more animal food and various kinds of liquors, than would serve the family for a twelvemonth. They are fond of drinking and diversions of all sorts; which they call 'changing their minds.' Music, dancing, and gaming, are their principal amusements; but their music is bad, and their songs are harsh and disagreeable. The women dance alone, and rarely join the men in this national exercise.

The Spanish population of Chili is derived mostly from the northern province, and mingled with a few English, French, and Italians. The Creoles are well made, honorable, intrepid, and liberal; yet vain, and fond of pleasure. The men generally dress in the French fashion; the women in that of Peru; but the Chilese ladies wear long gowns, and have a more modest air. Wealth is wasted in the purchase of rich dresses, liveries, coaches, and titles. The common people, dispersed through a wide extent of country, lead a happy and tranquil life, amidst the pleasures of a delicious climate and productive soil.

What is their food?—What is said of their feasts?—And of their amusements?—What is said of the Spanish population in Chili?—How do the common people live?

Fond of gaiety, music, and poetry, and constantly on horseback, in a salubrious air, they preserve healthy and robust constitutions.

PATAGONIANS.

THESE people occupy the southern extremity of America, and are remarkable for being the most gigantic race on the earth; six feet and a half being their average height, with a bulk in full proportion; only their hands and feet are small. They are a warlike tribe; yet courteous and humane. Their complexion is the usual copper color of American Indians. Their hair is straight, black, and coarse, and tied back with a string: neither sex wear any covering on the head. They are generally clad in skins of the guanaco, sewed together into pieces, about six feet long and five broad, which are wrapped as a cloak round their body, with the hairy side inwards, and fastened with a girdle about the waist. This cloak reaches to the heels; but the upper part is generally suffered to fall back from the shoulders; so that, notwithstanding the rigor of the climate, the wearer is naked from the girdle upwards. Some wear the *puncho*, or habit of the Araucanians, made of the wool of the guanaco; and all have a kind of tight drawers, with buskins that reach from the middle of the leg to the instep, and pass under the heel, while the rest of the foot is bare. Several of these people, who have been seen by our navigators, have painted patches on their faces; and each carries a missile weapon, consisting of two round stones, each about a pound weight, covered with leather, and fastened to the ends of a string eight feet long. When this is used, one stone is held in the hand,

Where are the Patagonians?—How are their persons described?—What is said of their dress?—How do those appear seen by our navigators?—What is said of their use of weapons?

and the other whirled round the head till it has acquired sufficient velocity, and then it is discharged at the object. So expert are they in the use of this weapon, that they will hit a small mark, at a considerable distance, with both stones. When used in pursuit of the ostrich or the guanaco, the stones are so managed, that, without inflicting a blow, they twirl the cord round the animal's legs; and, thus entangled, it becomes an easy prey. They appear to eat raw flesh, without any regard to cleanliness; and have little or no curiosity. Both sexes are good equestrians; and their horses, though small and lean, are very active. Men, women, and children, are constantly on horseback, pursuing the game, or the wild beasts, with which their plains abound; and they are said to resemble the Tatars of Asia, as well in their nomadic habits, as in their practice of plundering travellers. They dry the bones of their dead, and then transport them to the desert on the sea coast, where they are placed in huts surrounded by the skeletons of their horses.

TERRA DEL FUEGO. (Plate XVI. No. 64.)

THE name given to this island by the Portuguese navigators, who discovered it, signifies *Land of Fire*: it is, however, a dreary region, bleak, barren, and mountainous, where winter holds an almost uninterrupted sway. The name was occasioned by the vast number of fires, added to the flames of some volcanoes, which were visible on its first appearance. The natives are of the middle stature, with broad faces, flat noses, and high cheek-bones. They paint their bodies, which are naturally fair, and clothe themselves in seals' skins. Shell-fish constitute

What do they eat?—What else is said of this people?

What is the meaning of the name Terra del Fuego?—How was it occasioned?—What account is given of the natives?

their principal food. Their miserable huts are of a conical form. With the exception of a few glass beads, which they accepted from the crew of a Spanish vessel, that was wrecked on their island, they have looked with indifference upon all that has been shown them by navigators, and appear totally devoid of that curiosity which is generally characteristic of man. Those on the south side are said to be treacherous and sanguinary; but those on the north are represented as simple and harmless.

POLYNESIA.

WE are now at the southern extremity of America, from whence we must enter the vast expanse of the Pacific Ocean. Here a multitude of islands are scattered about, generally very small, and for the most part in groups. They have been recently discovered; and as they belong to neither of the ancient divisions of the earth, the general term *Polynesia*, or *Many Islands*, has been employed to designate them. A few shades of difference are observable among the inhabitants, but still in their leading characteristics they bear a strong resemblance to each other. A visit, therefore, to a few of the most remarkable will be sufficient for our present purpose.

EASTER ISLAND first attracts our attention, as we advance into the Pacific, or South Sea, as it is frequently called. Here is a race of slender well made savages, of a tawny complexion, with pleasing oval countenances, and agreeable manners; intelligent and quick in their observations, hospitable to strangers, but most audacious thieves. Or, rather, accustomed to consider all things common among themselves, they cannot conceive why

Where is Polynesia?—What does the term signify?—What island is first named, as coming under this denomination?—How are the inhabitants described?

their visitors should claim an exclusive right to objects which they wish to possess. Honesty and dishonesty are equally foreign from their ideas. The common houses are miserable huts, to each of which a subterraneous storehouse is attached. They have some places of public assembly, fifty or sixty feet long, and ten or twelve broad, shaped like an inverted canoe, with several openings on one side. As the scarcity of wood prevents their building many canoes; they make a kind of rafts of sugar-cane matting, covered with rushes, to support themselves in the water. Certain colossal busts, carved out of a red porous stone, mark their places of sepulture, and give a peculiar character to the island.

PITCAIRN'S ISLAND, the next in our route, is peopled by the descendants of some English mutineers and natives of Taheité (*Otaheite*,) whom they brought with them. The men are tall and well formed; and their hair is long and lank. They wear straw hats, with a few feathers by way of ornament; and on their shoulders they have a mantle, reaching to the knees, and bound about the waist with a girdle; both made of the bark of the paper mulberry-tree. The females are lovely and modest.

The GEORGIAN ISLANDS, so called in honor of George III. next claim attention. Of this group, the chief is TAHEITE, or *Otaheite*, as it has been improperly called. Most of these islanders are above the middle size: the chiefs, in particular, are a large race, few of them being less than six feet high, and well made. The women, too, are tall, especially those of superior rank; but some of the lower classes are short. Their natural complexion is that of an European brunette; and their hair is black and coarse. The women cut their's short; but the men allow

What is said of their habitations and canoes?—By whom is Pitcairn's island peopled?—How are the inhabitants described?—From whom do the Georgian islands receive their names, and which is the principal one?—How are the inhabitants described?

it to flow over their shoulders, or tie it in a knot on the top of their heads. Both sexes dress nearly alike, except a belt of cloth, called *maro*, worn by the men about the middle. A piece of printed calico, with a hole in it to admit the head, hangs down before and behind, but is open at the sides, leaving the arms at full liberty. A square piece of cloth is folded round the waist of the men, and above the bosom of the females: this is confined by a girdle, and hangs down as low as the knees of the former, but to the ankles of the latter. Besides this, the women often throw a square piece of fine white cloth over the whole, by way of cloak. Their legs and feet are bare; but their heads and faces are shaded by large bonnets of matting or cocoa-nut leaves. They are fond of beads, ear-rings, and other ornaments. The houses of these people are mere sheds, built amidst groves of trees near the coast. The floors are strewn with dried grass, and covered with mats, so as to form a cushion, upon which they sit in the day and sleep at night. Their furniture comprises only a stool, and a few blocks of wood, slightly hollowed at the top, which serve as pillows. These sheds are principally used as dormitories; for the inhabitants take their meals under the shade of the nearest tree. The clothes they wear in the day, cover them at night; and the floor is the common bed of the whole household. The chiefs occasionally have another kind of house, small and portable, and enclosed on all sides with cocoa-nut leaves, yet not so as to be impervious to the air. In these the chiefs and their wives sleep alone, while the rest of the family occupy the common dwelling. Besides the houses belonging to individuals, they have large buildings, two or three hundred feet in length, and from forty to fifty in breadth, which are common to all the people

What is said of their dress?—And of their ornaments?—How are their houses described?—What is said respecting the houses of the chiefs?—And of the public buildings?

of the district. Since the settlement of Christian missionaries here, a superior mode of building has been introduced among the chiefs, and it is gradually making its way among the lower orders. The government is an hereditary monarchy, which, in 1819, was modelled by the missionaries after the English constitution; and a code of laws was then for the first time given to the people.

These islands are frequently denominated the *Windward Isles*, in contradistinction to the *LEEWARD*, or *SOCIETY ISLES*, a group at a little distance to the northwest; the inhabitants of which are of the same race, and have similar manners and customs.

In both these groups, society now presents an aspect very different from that which it exhibited at their first discovery in 1767, and for some years afterwards. Through the persevering labors of the missionaries sent from England in 1797, idolatry, with many of its superstitious customs and baneful consequences, has been entirely subverted in Taheité and eight of the other islands. Infanticide has been abolished; and the sacrificing of prisoners of war renounced: the suppression of many pernicious amusements has been effected; and a professed reception of Christianity avowed. Political and social institutions have also been established; printing presses have been set up, from which portions of the Holy Scriptures in the native dialect of the islanders, with books necessary for carrying on the work of instruction, have issued: and a public library has been instituted at Taheité, for the benefit of the Georgian islands.

Northeast of these islands lie the *MARQUESAS*, a group

What is said of the change introduced into this island by christian missionaries?—How were the Otaheite and the Society Islands formerly distinguished?—When were missionaries first sent to these islands?—What more full account is given of the effects of their labors?—Where are the Marquesas?

inhabited by a race, which all navigators agree in representing as remarkable for their stature, the beautiful proportions of their bodies, and the singular regularity of their features. They are tall, strong, and active; with frank and open countenances; generally of a light brown color: some approach the shade of Malabar Indians; but others are little darker than a sun-burnt European. They have large black eyes, handsome teeth, and generally flat noses, though some are aquiline. Black, auburn, and flaxen hair, is alternately seen, sometimes long and smooth, sometimes rough and curling; but in no instance red or woolly. They scarcely wear any clothing; the platted bark of the mulberry-tree, tied like a girdle about the loins, with the ends hanging down in front, suffices for the men; and the women have only a piece of the country cloth wrapped round the waist, and reaching nearly to the knee, with a stripe of the same material thrown carelessly over the shoulders. Their hair is suffered to float in loose tresses in the wind. A large palm leaf supplies the place of a parasol, and sometimes they wrap the corner of their scarfs about their heads, particularly after emerging from the sea; for both sexes are dexterous swimmers, and spend a considerable portion of their time in the water. Their whole bodies are tattooed: many of the men allow their beards to grow to the full length; others cut or shave them in part, and form them into locks, from which they suspend sharks' teeth, and a variety of things which they consider ornamental. Sometimes they wear fantastical head-dresses, composed of the rind of coconut shells, feathers, or any articles that fancy may dictate. Their houses, built in valleys, or on the sides of hills, are better constructed than those of Taheité, though upon a

How are the persons of the inhabitants described?—What is said of their clothing?—What is said of their hair, and of their habit of covering their heads?—In what manner do they disfigure their persons?—In what manner do they build their houses?

similar plan, and are covered with leaves of the bread-fruit tree. Their furniture consists only of a few wooden bowls and calabashes. Their canoes are composed of several pieces, badly fastened together, and easily over-set. Their weapons are lances, pikes, and clubs; and they also use the sling, but are not very expert at hitting a mark. No form of government appears to be established among these islanders; and their religious ceremonies are extremely superstitious. Under such circumstances, it is no wonder that their manners should be profligate and licentious; yet, though they do not hesitate to pilfer from strangers, they are scrupulously honest among themselves. The levity of these people is very remarkable; the movements of their minds are rapid and variable, leaving no durable impression behind them. The slightest accident to one of their own countrymen, or even to a stranger, will excite them to tears; but these as suddenly give place to the most lively joy, if a new or extraordinary object strike their senses. When first visited by Europeans, nails excited their desires, and nails alone would they take in exchange, though they were totally ignorant of their utility, and only used them as ear-pendants, or necklaces; as soon, however, as they had sight of a looking-glass, nails lost all value with them, and looking-glasses became the objects of their desire; yet these were as speedily supplanted by whistles,—which in their turn gave place to small knives; and knives themselves were superseded by colored glass beads, which, after an ephemeral reign, were as much contemned as any of the former articles. In short, a riband, a shred of red cloth, a colored feather, or any trifle, always obtained a preference over a hatchet, a saw, or some useful tool, which other

What is said of their canoes and weapons of defence?—And of their government, religion, and character?—What European object first attracted their attention?—What comparison is made between them and other islanders in the Pacific Ocean?

islanders in the Pacific Ocean seek with the utmost avidity.

Northeast of the Marquesas, are INGRAHAM'S GROUP, or WASHINGTON ISLANDS, the inhabitants of which are described as the handsomest race in the South Seas. The men are stout and well made, with regular features, strongly marked by an air of urbanity. Their complexions, naturally, are not darker than those of Europeans, though rendered almost black by general tattooing. The women have pleasing countenances, but inelegant forms, being inclined to corpulency. Their curled hair they ornament in a very becoming manner with a white band; and they are tattooed only on the hands, arms, ears, and lips. The men are temperate, and have few diseases; the women are licentious. A piece of cloth, wrapped carelessly about the loins, constitutes the only clothing of these people, yet they are fond of ornaments, particularly head-dresses: as, large helmets of cocks' feathers; a kind of diadem, made of the fibres of the cocoa-nut, set with mother-of-pearl; or a hoop of soft wood, from which are suspended rows of strings. Some have large leaves stuck in their hair. Neck ornaments are various, and worn by all classes. The houses of these islanders, which are long and narrow, are composed of a few posts and bamboos entwined with leaves of the cocoa-tree and fern. The sloping roof is covered with dried leaves of the bread-fruit tree; and the interior is divided into two compartments by a beam laid across the floor. The front division is paved; but the farther part is covered with mats, upon which the whole family sleep promiscuously. Their calabashes, arms, clubs, drums, &c. are suspended against the walls, or from the roof; and behind a small partition at one end of the building, they keep their most

Where are the Washington islands?—How are the persons of the inhabitants described?—What is their dress?—What is said of their ornaments?—What description is given of their houses?

valuable effects. Near each house are several holes, or pits, covered with branches and leaves, in which are kept the stock of provisions, consisting chiefly of baked fish, and a kind of sour dough, made of the taro-root and bread-fruit. Many of the principal people have banqueting halls, at a short distance from their dwellings: to these the women are never admitted, though at home they sit in common with the men. Their food and cookery are very simple; for, besides pork, their principal dish is the dough just alluded to, with yams, taro-root, and bread-fruit. Fish, which also forms part of their diet, they catch by diving to the bottom of the sea, and spreading it with the bruised leaves of a plant that grows among the rocks: these produce intoxication in the fishes, in which state they rise to the surface and are easily taken. Banana-leaves serve here for plates and dishes. These people are cannibals; and in times of scarcity make no scruple to feed upon each other.

Westward of the Georgian Group, are the FRIENDLY ISLANDS, so called by Captain Cook from the kind disposition manifested by the natives towards himself and his crew. The people are not remarkably tall, though many exceed six feet in height; and they are all strong, healthy, and well made. Their features are various, and many good European faces are met with among them. The females differ less from the men in features than in their general contour, which is sometimes the model of perfect symmetry. The usual complexion is rather darker than the copper color; some are of a true olive; and many of the women much fairer. The dress generally consists of a piece of cloth, or a mat, wrapped round the waist, confined by a girdle, and hanging down, like a petticoat, to

In what manner are their provisions kept?—What is said of their banqueting halls?—What is their food?—Where are situated the Friendly islands?—How are the persons of the inhabitants described?—What is their dress?

the middle of the leg. The upper part of this garment is sufficient to cover the head and shoulders; but it is usually suffered to hang down. The large pieces of cloth and fine matting are confined to the superior classes; the common people often wear only a covering of leaves, or a kind of belt, called the *maro*. Both sexes are fond of ornaments; as necklaces of berries and flowers, or of shells, birds' bones, sharks' teeth, &c. Tortoise-shell bracelets are worn, as are also ear ornaments. Such as can procure cocoa-nut oil, rub themselves all over with it; and the females endeavor to enhance their beauty by covering themselves with a fine powder. The first Europeans who visited these islands, described the inhabitants as possessing many amiable qualities, with a gentleness of character and disposition that distinguished them from most other savage or semibarbarous tribes: subsequent experience, however, has partly dispelled this illusion, and they now appear ferocious and sanguinary. In their wars with each other, they exhibit features of barbarous cruelty, and are not exempt from the imputation of cannibalism. Three of nine missionaries, who landed in Tongataboo in 1797, fell victims to the barbarity or superstitions of the people; and in 1806, the ship *Portau-Prince* was treacherously seized, and twenty-six of her crew were massacred. Since 1822, fresh attempts have been making to diffuse the blessings of Christianity among these islanders, apparently under favorable circumstances.

A few degrees north of this cluster, are the NAVIGATORS' ISLANDS, the inhabitants of which nearly equal the Patagonians in stature. They are very stout made, and their ordinary height is six feet. Their bodies are so

What is said of their fondness for ornaments?—What account is given of them by the first Europeans who visited them?—How do these people conduct their wars?—What account is given of the christian missionaries among them?—Where are Navigators' Islands?—How are the persons of the inhabitants described?

painted, or tattooed, that at a distance they seem clothed; yet they are quite naked, except that a girdle of sea-weed encircles their loins. Their countenances are fierce; and their long hair, turned up all round, adds to their ferocious aspect. The women are tall, slender, and graceful; but disgustingly profligate and immodest. All the villages in these islands are built on the sea shore, or on the banks of streams that fall into the ocean; and as the inhabitants always pass from one to another in canoes, they obtained the title of *Navigators* from the first Europeans who visited them. Most of the villages are in delightful situations; the huts being built beneath fruit-trees, which afford a constant shade; while the fruits and nutritious roots that grow almost spontaneously around them, insure a ready support for the inmates and the few animals they possess. If, therefore, they labor, it is for something agreeable rather than useful. Their canoes are very small, and easily overturned; but the islanders are such expert swimmers, that they seem to use them only as means of resting themselves. In building their huts, their principal object is protection against the solar rays; they are, therefore, simply roofs, with blinds for sides, which are open towards the wind, and closed only to exclude the sun. Very little furniture is used; and a few clean mats serve the twofold purpose of seats and beds.

The last group we shall visit is that of the **SANDWICH ISLANDS**, where our great circumnavigator Captain Cook was unhappily killed, by the sudden frenzy of the natives, in 1779. They lie at a considerable distance north of the Georgian Islands, and on the other side of the equator. *Owhyhee*, or more properly *Hawaii*, where the catastrophe alluded to happened, is the largest of them. The natives

What is said of their villages?—And of their canoes?—What is said of their huts and furniture?—Where are the Sandwich Islands?—Which is the largest one of them, and what is said of it?

are in general above the middle size, and well made; they walk gracefully, run nimbly, and are capable of bearing great fatigue; yet, upon the whole, the men are somewhat inferior, in point of strength and activity, to the Friendly Islanders, and the women less delicately limbed than those of Taheiti. Their complexion, also, is darker than that of the Taheitans, and they are not altogether so handsome a people: many, however, of both sexes, have fine open countenances; and the women, in particular, have good eyes and teeth, with a sweetness and sensibility of look that render them very engaging. Their hair is of a very dark brown color, sometimes curling, sometimes straight. In disposition, these people are mild and affectionate, equally distinct from the levity and fickleness of the Taheitans as from the gravity and reserve of the Friendly Islanders. Mothers show a remarkable degree of tenderness for their children, and pay the greatest attention to their wants. Both sexes display great ingenuity, and are dexterous imitators of such arts of civil life as they observe among their European and Anglo-American visitors. Hence civilization has made more progress here than in any other part of Polynesia. To promote it, the late king, with his queen, and eight of his favorite associates, made a visit to England in 1824; but soon after their arrival, the king and queen were both seized with the measles, followed by a pulmonary affection, which rapidly terminated their existence, although both were in the prime of life. The father of this prince, with the assistance of two Englishmen, who had settled at Hawaii, encouraged the natives to the prosecution of several useful trades; and he likewise obtained various European and American artificers, who imparted to his subjects a knowledge of mechanics. He was also anxious

How are the persons of the inhabitants described?—What is said of their dispositions?—What progress has civilization here made?—What is said of a visit made by these islanders to Great Britain?

to obtain a navy, and prevailed upon Captain Vancouver, the English navigator, in 1794, to lay down his first keel; and so industriously did he apply to this object, that in eight years he built upwards of twenty vessels, from twenty-five to seventy tons each; some of them copper bottomed. This navy gave him a great superiority over his neighbors, and enabled him not only to sail to the different isles in his immediate vicinity, for the purposes of war or trade, but also to undertake voyages to the north-west coast of America in commercial pursuits. He also had a brick-built palace, with glazed windows, in the European style, defended by a battery of ten guns; and he raised a body of between two and three hundred guards, who go on duty to the sound of the drum and fife, and relieve each other, calling out 'All's well!' every half-hour. These guards were dressed in uniforms, consisting of blue great coats with yellow facings. This prince allowed Christian missionaries to settle in his territories; for he perceived that their example and admonitions tended to improve the civil condition of his people: of their spiritual advantage he seems to have been reckless; for the ancient idolatry was continued till the time of his death, and he could never be induced to make a public confession of Christianity, though he never opposed it. Under his successor (the king who died in England,) a complete revolution in this respect took place. The sovereign and all his chief counsellors were baptized; idolatry was formally denounced; and the idols themselves were burned or thrown into the sea. Christian churches have been built, and schools established; epistolary correspondence is carried on between the chiefs of the

What fact is stated in connexion with the name of Vancouver?—And what is said of a palace built in European style?—What policy was adopted here in relation to missionaries?—What moral change has taken place with the islanders?—What is the present condition of them?

several islands; and among the common people there is such a demand for spelling-books, paper, pens, slates, &c. that the missionaries are utterly incapable of meeting it. In short, civilization is making a rapid march; and it is but reasonable to conclude that, a century hence, the Hawaiians will be to the islands of the Pacific Ocean and the contiguous coasts, what the English have long been to the world at large.





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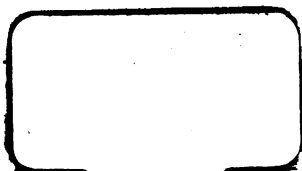
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